The Universalist Leader

Boston and Chicago

August 2, 1924

TEARS

When I consider Life and its few years —
A wisp of fog betwixt us and the sun;
A call to battle, and the battle done
Ere the last echo dies within our ears;
A rose choked in the grass; an hour of fears;
The gusts that past a darkening shore do beat;
The burst of music down an unlistening street —
I wonder at the idleness of tears.
Ye old, old dead, and yet of yesternight,
Chieftains and bards and keepers of the sheep,
By every cup of sorrow that you had,
Loose me from tears, and make me see aright
How each hath back what once he stayed to weep:
Homer his sight, David his little lad.

Lizette Woodworth Reese.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

TEACHERS AND PREACHERS AT SUMMER MEETINGS

IT may be that those Universalist preachers and teachers who carry on the summer meetings at Ferry Beach, Chattanooga, Murray Grove, Lombard and Goddard have nothing else that they could do with their time, but we incline to the view that for most of them it is taking on additional duties after a year of hard work. At least the theory is tenable, and on it we base the proposition that a more general understanding of what they are doing and keener appreciation would become the rest of us.

It must be interesting to teach subjects one knows and in the importance of which he fully believes, whether it is August or December. It must be a satisfaction to reach so many differing ages, tastes, and needs as are represented in summer meetings. It must make a man or woman glad and proud to help out in some vital project. The rewards of these workers and of most workers are in the work. We who do not go may not be able to express our gratitude or show it in practical ways. We all can get a right perspective on the work, see it in its right proportions and understand that in fact it is much more important than some things more widely advertised and acclaimed.

* *

THE THREE CANDIDATES

FOR months predictions have been freely made that the 1924 Presidential contest would be one of mud-slinging. Those predictions happily seem bound to fail.

All three leading cadidates are men of distinction, ability, honesty and public spirit. Mr. Coolidge has shown that he is no man's man and that he has a devotion to duty as he sees it of the highest type. The sympathy felt for him in the loss of his son inevitably will make the campaign against him kindlier in its nature. Mr. Davis also is a high grade man, the letter he wrote some weeks ago declining to be a candidate fully attesting his fearlessness, intellectual force and fine spirit.

Mr. La Follette perhaps is the most hated, feared and idolized of the three. Yet he has stayed so long in the Senate that his colleagues have changed their attitude toward him. They respect him as a doughty warrior even when they do not accept his views.

All three candidates want the best interests of the United States and the welfare of mankind. Any one of the three would make a patriotic, useful President—not equally good to be sure, but one to reflect credit on the high office.

There is, therefore, no reason for bitterness or reproach in this campaign.

All of us owe it to ourselves and to our country to study the issues with care, to take our part in the campaign and to go to the polls on election day.

If there are those among us who believe that the welfare of the country is bound up in the preservation and strengthening of one or at the most two great parties, we do not agree with them, but shall respect their honest convictions.

To us the overshadowing thing in this campaign is participation in it—intelligent and independent participation by all our people, a spirit of fair play, a willingness to do the drudgery and to take the hard knocks for the sake of what we think right.

It must be true that the success of one of these candidates more than the others will advance the best interests of mankind—both because of what he himself is and because of the nature of the group to which he belongs.

It is our business to find out who he is and to back him up.

* *

RADIO AND THE RURAL CHURCH

THE writer has recently twice attended religious services under extremely different circumstances.

On the first of these occasions he stayed at home and "listened in" over the radio to the morning service of a splendidly equipped city church. The music by organ and choir was delightful; the prayers, the psalm, the scripture lesson, were read as they should be; the sermon was simple, direct, practical and wholesome. When the recessional had died away and the radio ceased to radiate, the writer was glad that he had attended that service.

A few Sundays later, being in a small but beautiful country community, the writer attended service in the village meeting-house. The music was monstrous. The organ was out of tune and a choir composed of the neighborhood cats would have rendered, or rended, the anthems more effectively. The psalm and scripture were read in a way that showed the

reader had no comprehension of what he was doing. The prayer was an insult to the Creator and a slander to the congregation. The sermon was noisy, silly, unpractical, weak and worthless. When the benediction had been pronounced the writer grabbed his hat and fled to the deep woods, where he could adequately express himself without being overheard.

The congregation that listened in to the first service probably numbered thousands. The congregation that attended the second service numbered fifty-one, which was forty-five too many, because the minister, the organist and the quartet deserved to torture each other, but had no right to torture the forty-five innocent women and children who sat in pews.

How long are people in remote rural communities going to endure what ordinarilly passes for religious services when they can get something really worth while for very much less trouble and expense? The writer prophesies a speedy revolution in the conduct of the country church which will perhaps save it from the utter dissolution toward which it is hastening. Instead of the ordinary barn-like meeting-house there will be a chapel good to look at and with an interior suggestive of worship, meditation and prayer. Instead of an organ there will be a well-equipped radio. Instead of a choir making day hideous, songs will be caught out of the air, in which the congregation may join, led by some one who knows enough to beat time. Instead of a preacher who can not preach but makes up for his defect by noise and bluster, the people will listen to some one who has something to say and knows how to say it. The radio, when a little further perfected, as Marconi assures us it soon will be, must certainly supplant the pitiful and painful service of the ordinary country church.

And what is to become of the country parson? He will give himself to the work which he can do, that of organizing the social life of the rural community, and superintending the Sunday radio services. To that end he will have to be trained. He will have to know what to do with the boys and girls who now run wild in the village streets; he will have to know what to do with the young men who now loaf about the station and pool room and tell smutty stories. He will have to know what to do for the women whose chief recreation is gossip, and the men who work, work, work, and have no idea of adequate recreation. We are on the verge of a tremendous revolution in the conduct of the rural church. Let's get ready for it.

F. O. H.

* *

REHABILITATION

NO one knows how many disabled persons there are in the United States.

There have been surveys of school children in certain sections and estimates for the entire school age population indicating how many were deaf, had poor eyesight, were paralyzed and so on, but these did not cover the adults.

There are records of over 178,000 persons in this country to-day having disabilities arising from the World War. There are many others who have been disabled in industry.

Infantile paralysis, otherwise known as anterior poliomyelitis, is an important cause of disability. There are thousands of children and adults crippled from this disease.

The Federal Census gives the number of blind in the United States as 52,567, the number of deaf-mutes as 44,885. The Volta Bureau estimates that there are in addition a million more persons who are hard of hearing.

Rehabilitation work, of course, is needed not only for the blind, deaf and crippled, but also for those disabled from diseases such as tuberculosis which may totally unfit the sufferer to return to his previous occupation. The same is true of mental disease.

One of the great problems in rehabilitation work is to get the individual and his family into a proper attitude toward the disability, to make them realize that the victim is worth something to himself and to the community.

Dr. Shepherd I. Franz, former director of laboratories at St. Elizabeth's Hospital in Washington, says that in his experience a poor person with few relatives has a better chance than a rich one, who is likely to be too much helped.

A man or woman or a child with ambition and the spur of need, given opportunity for re-education, has a good prospect of overcoming or compensating for his disability, but individuals, families and communities all need to be brought to the point of realizing that the disabled should, wherever possible, be restored to useful life and that this restoration can be accomplished in a very great number of cases.

Through the Veterans' Bureau, the Federal Board for Vocational Education and the agencies with and through which these work much is being done for the disabled ex-service man or industrial worker. Our country is attacking the problem in a more comprehensive way than ever before, in relation to these two groups especially. The recent annual conference in Washington of the American Federation of Organizations for the Hard of Hearing is another indication of interest in the handicapped.

But rehabilitation is only in its beginnings. Many groups are not being reached. A number of our communities, for example, have no provision for training of crippled children. If a little girl, perhaps, has both hands burned off by an electric wire, she may have to be sent hundreds of miles away from her family to be trained for any sort of career, and if her relatives do not know of or can not avail themselves of the opportunities for her elsewhere she may never have the special education she needs.

Helen Keller, a charming, cultivated, useful woman, though blind and deaf, is by no means our only example of conspicuous achievement by the disabled.

Michael J. Dowling, who was one of the best known bankers in Minnesota and speaker of the Minnesota Legislature, had no hands and no feet and was a poverty stricken orphan and a county charge in boyhood. Dr. Franz tells also of a man who one day drove up to his office in a taxi. The chauffeur took out a folding wheel chair. Then a man crawled out. He was a Western miner, had had an injury to the spinal cord and was paralyzed from the waist down.

The man's father, as I recall Dr. Franz's telling of it, had had the same injury and died in the poor-house. The man's brother was in an alms-house. The man himself had been in one, but got out in some way. He learned printing, traveled around to get orders, had some success, started a little newspaper, built up a fair circulation, got elected to the municipal council of his community, later was elected to the corresponding council of one of our largest cities and became a prominent figure in the political world.

It is utter tragedy to leave in helpless misery a person who could be restored to usefulness through the processes employed in rehabilitation, which consist of giving the medical, surgical and related care needed as far as possible, training the patient in an occupation in which he can earn a living in spite of being disabled, and making the necessary social adjustments in the patient's environment.

There is real opportunity for service in interesting ourselves in and aiding what our communities are doing for the unfortunate persons who have to go through life with a heavy handicap.

E. W. D.

* *

ANSWER TO PRAYER

THE Rev. James I. Vance of Nashville, Tenn., recently told of an experience he had on the way to his church. He met a woman who had to leave the city suddenly and remove to such a distance that she was compelled to make a quick sale of all her household goods.

"I was greatly worried," said the woman to Dr. Vance, "and I took it to God in prayer and asked His Divine help in selling my furniture. He answered my prayer so that I sold quickly and for more than it was really worth."

"What kind of a deal do you think it was," said Dr. Vance in reply, "that God gave the one who bought your furniture?"

That is the childish conception of prayer some people have. That is an illustration of the self-delusion possible. It happens often where we divorce religion from life and make salvation something other than character. "The effectual fervent prayer of the *righteous* availeth much."

* *

"IF THEY KNEW I STOLE JAM"

NEAR the close of the World's Sunday School Convention at Glasgow one of the reporters seated in the press gallery sought relief from his ten days of intense application by drawing a half whimsical sketch for the delectation of his fellows.

Up above in the picture was the figure of a child with a halo about his head and the inscription, "The Hope of the World." Down below and all around were figures of men, and about every man the words "talk," "talk," "talk," "talk." And the child was saying, "Would they call me the hope of the world if they knew I stole jam?"

We accept the challenge and reply, "Yes." The kind of boys and girls the modern Sunday school is after are not the weakly, spiritless ones without any disposition to explore the jam pot, but the adventurous, fun-loving, prank-playing, resourceful boys and girls who can be enlisted in the greatest adventure of all—making body, mind and soul strong and competent and disposed to serve mankind.

The sketch was a protest aimed at the "goody-goody."

A part of the work of the true church school is to eliminate the goody-goody and create the good—get rid of the prig and make the real man.

It is inevitable that we should react from ten days of solid talk—inspiring though much of it was. The great thing about the Convention was that most of the talkers had made good in practise and what they talked about in public were things actually done at home.

* *

NO MERCY FROM EVEREST

"WE expect no mercy from Everest," wrote George Leigh Mallory, who recently lost his life in the attempt of the third British Expedition to climb Mount Everest, "the highest mountain in the world."

These words were written in his last despatch describing the unusually bad conditions facing the expedition. Twice this year the party had been beaten back, "discomfited but very far from being defeated." On the second attempt of the latest expedition, they ran into a blizzard which raged twenty-four hours, and faced a temperature of 50 degrees of "frost." The snow was heavier and the cold more intense than any previous expedition had encountered. Then came the tragedy by which Mallory and Irvine, the two strongest climbers of the party, lost their lives.

Many people will ask what is the use of such "foolhardy exploits." To what purpose this waste of life? Here are Mallory—a headmaster of a school, a man of strong philosophical bent, a most successful public lecturer, an Englishman of highest ideals—and Irvine—a young university man of twenty-two with a useful life stretching before him—both blotted out in an instant. It is a great loss, especially to a country which lost so many thousands of its most courageous young fellows in the war. And yet we venture to assert that the prize is worth all it costs and that the great law of "no mercy from Everest" is a merciful dispensation of a merciful God.

The prize sought is more than merely reaching "the top of the world," it is the conquest of nature, mastery of her laws, the overcoming of her greatest difficulties. In such attempts the spirit of man grows large and his fiber strong. As man goes up the glaciers of Everest and as he delves into the secrets of the atom, he knows what he can depend upon. Nature is not one thing to-day and another to-morrow. Fire always burns. Cold always freezes. Avalanches always rush down, not up. Poison always corrodes. Science is possible because of this unchanging operation of natural law. These brave men did not ask mercy from Everest nor did they get it. But their death will send other brave men in some future year to carry on their uncompleted work, and what Mallory, Irvine and their comrades have found true will stay true. That is the greatest mercy of a merciful God.

Cruising in Convalescing Countries

VI To Dundee for Auld Lang Syne

John van Schaick, Jr.

BEFORE leaving Boston I received a letter from the Rev. Henry Williamson of Dundee, Scotland, asking me to visit him. *En route* I had one from Dr. Marshall sending me Mr. Williamson's picture, taken from a newspaper, and also asking me to visit him. In Glasgow there came a welcome letter from Mr. Edwin A. Tracy, an active Universalist of Norwich, Conn., of which the following is an extract:

> "Mr. Williamson can not attend the Glasgow Convention, he is eighty-five years old, but he hopes you can run up and see him. He certainly is a character and in many ways a remarkable man. He came to Norwich just before the Civil War, by chance came into our church, heard the Rev. Benjamin Whittemore, was converted to Universalism, joined our church, is a member to-day—his name is always called at our annual roll call—was secretary of our Sunday school. I remember him clearly as he was at that time. He returned to England in 1862. On his return the Unitarians took him up, sent him to their schools, made him pastor of their church at Dundee, where he has been in active service to this day, over fifty years. When I was in Scotland some fifteen years ago I ran up to Dundee, spent a pleasant evening with him, and the night at an ideal old English inn which would have paid for the trip even if I had missed Mr. Williamson. Mr. Williamson is president of an Association of over 5,000 working girls and has been instrumental in averting and settling many labor troubles. He is respected by all classes. You would find him well worth meeting."

With the letter came a clipping from the *Dundee Courier* reproducing a photograph of a recent painting of this veteran, and an account of a public meeting where a subscription was made so as to present the painting to Mr. Williamson in appreciation of his services to Dundee on the School Board and in other public ways.

With all this before me, I surrendered. I went up yesterday to see him. I am happy that I did. I scented a story and I secured it.

Dundee is fifty-nine and one-half miles northeast of Edinburgh, but the 2.06 express made it by 3.27 p. m.

I was a few minutes late getting back, for another express went off the rails farther up the line at sixty miles an hour without killing or injuring anybody, but it tore up the track badly.

On the Forth Bridge, which spans the Firth of Forth just out of Edinburgh, I remembered the American tourist who was told to be sure to see the Forth Bridge when he was at Edinburgh, said he would, and wrote down "Bridge No. 4." The bridge is one of the great engineering feats of the race—8,295 feet long, two separate cantilever bridges, each larger than the Brooklyn Bridge, connected by a girder which is supported from a small island in the Firth. It is high and commands long and beautiful views. And to-day the traveler knows the secret kept so carefully, that here was the Naval Base of the British Grand Fleet in the war.

Brought up as I had been on Will Carleton's poem, the Tay Bridge had even a deeper interest. It is the bridge two miles long over the Firth of Tay. Dundee is on the northern side, and the station at which one descends is the "Tay Bridge Station." This bridge takes the place of the one that went down in '78 or '79 with a passenger train. It was a stormy Sunday night, Mr. Williamson told me. He was preaching in his church. The train with all its lights showing crept slowly out, and the lineman watching at the other end saw it all at once disappear. Driver, guard, mail, baggage, passengers, all went down and not one soul escaped. "Mainly poor people coming home Sunday night," said my friend. The bridge of to-day is a strong looking structure.

Going up one of the sudden violent storms they have in Scotland swept down the Firth as we reached the bridge, blotting things out. Coming back it was clear. The bridge curves as you approach the north shore, affording a fine view looking back at it.

In spite of storm, there stood the veteran preacher at the station. He took a chance, having no idea what I looked like, but he looked exactly like the painting. With flat black shovel hat, gray clerical waistcoat, heavy white beard and mustache, large features, ruddy face, armed with a stout stick and facing the driving storm, he seemed like the old English oak that he is. We took a train to the church, sat down in his study, *by a fire*, the first I've seen since I left Boston, and talked for two hours. Then retracing our steps we sat at the station for a last half hour waiting for the delayed train. I was back in Edinburgh for an 8 p. m. dinner.

What happened was that we got acquainted, and before I knew it we were back in the old Universalist days which few around Boston remember.

"You look all right," be began. "I suppose you can't help your name," he added with a chuckle. I explained how proud I was of it and how Colonel Jim Perkins told the British in the war that my ancestors got to New York three jumps ahead of the British, which was literally true and which Mr. Williamson seemed to enjoy.

The little church is of brown stone and seats 250. The Wayside Pulpit attracts attention. For this week it carried a sentence from Robert Southey: "No man was ever discouraged by the world who did his full duty in it." On the church was this sign: "Unitarian Christian Church, Rev. Henry Williamson. Divine Service 11 a. m., 6.15 p. m. Sunday School 12.45."

To my surprise I found that Mr. Williamson was born in Godalming, Surrey, England, only twenty miles from Alton, where John Murray was born. "Universalists ought to put some kind of a memorial to Murray at Alton," he said. "I suggest a painting with suitable inscription to be placed in the reading room of the library or a bed endowed in his memory in their children's institution, or both."

"When I was six years of age," he went on, "I entered a Sunday school conducted by Unitarians,

was there twelve years. When I was eighteen, in order to get work at my trade (I was a carpenter) I went to America. I had an uncle at Norwich, Conn. That was in '57, a time of business depression. If a man had a dollar bill he had no assurance he would get anything for it. Every merchant had a "detector" and before he took a note he looked up the bank it was on to see if it was any good. I got work, paper making, but soon went to another uncle at Mill River in western Massachusetts. On the way I stayed over night at South Lee, where they had a lyceum, and where I was disposed to take part in debate for the first time in my life. It was about theology and the want of harmony between denominations, and I quoted Macaulay and spoke for tolerance. There was no work at Mill River, but my uncle told me to stay and go to school. It was a primitive kind of school—a little red wooden building—but it gave me a start in understanding America. When a boy declaimed Patrick Henry I knew it was a different nation from old England. Then I got jobs as a carpenter. There was a country store—a draper's, a provision store, a post office, all together. One could buy almost everything there. The farmers came there nights and sat in big chairs around a fire, told yarns and talked politics. They whittled the posts of their chairs as they talked. Nothing in England like it. That is why I can understand your politics, but I'm the only man in Dundee who does. That is why any mean thing said about the United States never touches me. Those men and women I'll never forget.

"Well, I put on shingle roofs and made wooden boxes in the paper factory. There is a kind of wood you have in America—the ugliest, worst wood man ever had for a joiner." "Hemlock," I suggested. "That's it," he replied. "I made boxes of hemlock. One day I was working with Andrew Jackson Black and got to discussing religion. He said to me, 'You are a Universalist.' Then I remembered that every Sunday in Norwich my uncle and I had passed a Universalist church on our way to Christ Church. I once asked him 'What are Universalists?' and he said: 'Oh, very nice folks. They believe a man gets all his punishment as he goes along in this life. But they have fine entertainments in the winter and fine excursions in the summer.' The next Sunday I went to the Universalist church.

"Benjamin B. Whittemore, a cousin I think of Thomas Whittemore, was in the pulpit. It was communion. When he announced it he said, 'All who love the Lord Jesus are invited to join.' That settled me. I had been used to a different invitation in the churches I had visited. There was a man Champlin who stood at the door. He made my acquaintance. I came to love him. He gave me the *Trumpet*, the Universalist paper. When I came out I said to myself, 'Eureka, I've found it.' I joined the church at Norwich. When I was taken in Mr. Whittemore said: 'This brother was brought up among Unitarians in England. In England all Unitarians are Universalists.' Curiously, Congregationalists and Unitarians exchanged in New England in my day, but not Universalists and Unitarians. I'm glad you are better friends now. Yon man in Philadelphia hangs back a bit, but he is a good sort, too.

"I stayed in Norwich until '61. I was secretary of the church, secretary of the Sunday school, teacher of a Bible class, and I helped build scenery for the tableaux, charades and plays. I constructed the block on which Lady Jane Gray was executed, and the axe."

We recalled the Convention in Boston in 1860. He spoke of A. A. Miner, L. R. Paige, Thomas Whittemore, Asher Moore, D. Fay of Providence, E. G. Brooks and other ministers he knew. He was entertained at Chelsea at the home of Rufus T. Russell and taken over in a horse car. He spoke of Beecher, Chapin, Wendell Phillips, and other famous lecturers he had heard in the United States.

Then we turned to his leaving the United States. "I was getting along well at Norwich as a carpenter," he said. "Every man in the concern was a man of responsibility, deacons in churches, the boss a superintendent of the Methodist Sunday school, and the best man earned about $9 a week. But we had a terrible disturbance in the country. We had Fort Sumter fired on, but we were at one that the South had made a wrong move and must be overcome. I had promised my people I'd be back in England in three years, and my employer thought he would not be able to keep all his men. When I started away, my Bible class and all friends were gathered at the station with bouquets and other things. The general feeling was that I would be back to stay. I thought so myself. But it is my son who did that."

Before Mr. Williamson left America, Mr. Whittemore came along past the shop where he was working one day and said, "Brother Williamson, did you ever think of becoming a minister?" Williamson replied, "No! I never had a chance. I'm not prepared." Then Whittemore cited the case of Thomas B. Thayer, who prepared after he was grown up. "It was a new thought," said Mr. Williamson to me, "but it stuck. I couldn't get away from it. It was hidden in my mind when I came back."

In Manchester, England, at this time there was a strong minister, Dr. John Relly Beard. He was named Relly after James Relly, for his grandfather had been in the Rev. James Relly's congregation—the James Relly who wrote a Universalist book, "Union," and made John Murray a Universalist. Dr. Beard, a Unitarian, had the idea that religious work could be done among laboring men by men with experience as laborers and sympathy for them, if trained for the purpose. He organized a school to train such helpers and advertised for students. Williamson saw the advertisement, applied and was accepted. That school now is the Unitarian Home Missionary College at Manchester. Before he finished young Williamson was sent up to Dundee to supply for two Sundays in a little Unitarian church, was called to be pastor, has stayed over fifty years and is still preaching twice each Sunday.

The Unitarian movement in Dundee began in 1785. Thomas Fysche Palmer, B. D., a fellow of Cambridge, became so impressed with the importance of rejecting the doctrine of the Trinity that he wrote to a Unitarian in Montrose and asked permission to spend a few weeks among people of Unitarian views. He stayed two years and then came to Dundee to

start a Unitarian church. They hired people to attend. Carried away by the doctrines of the French Revolution, Palmer joined an organization called the "Friends of the People," was arrested and transported to Botany Bay, Australia, for seven years.

When his term expired, he started for England, but was wrecked on the island of Guam, held then by Spaniards with whom England was at war. He was ill of dysentery, did not get proper care, died and was buried in the sand on the seashore. This was in 1802. An American captain, calling there soon after, got permission to transport the remains to Boston. Here they were buried in a Unitarian church. One of the things Mr. Williamson feels he has left uncompleted is the discovery of the burial place of Thomas Fysche Palmer and the erection of a suitable memorial inscription to one whom he considers a martyr of the faith. On visits to Boston in later years, James Freeman Clarke and Edward Everett Hale were among those who assisted him in his search. He feels that it ought to be a sacred duty of some younger liberal to make this search.

As to his own work in Dundee, he has no regrets. He would have enjoyed going back to America, but duty seemed to be in another direction. His son, Ernest Williamson, lives at 74 Mystic St., Arlington.

Always the Dundee congregation has been made up of poor people. In the beginning no one else could afford to come. It is not as bad as it was. Now nobody need stay away because of the stigma. "Still, no minister in Dundee," he said, "could afford to associate with me—I live in Scotland."

As to the Universalist movement in Scotland, it was started by the Woman's Missionary Association, who sent over Caroline Augusta Soule, born in Albany, N. Y., Sept. 3, 1824, and died at Glasgow, Dec. 6, 1903. People calling themselves Universalist before her time were strongly Calvinistic and anti-Unitarian. Mrs. Soule apparently did a useful work among Scotch women. Mr. Williamson was filled with admiration for her. She visited the women in their homes, sympathized with them in their sorrows and helped them in their difficulties. "They swore by her," said Mr. Williamson. Mrs. Soule gave the first public lecture ever given by a woman in Dundee, and "marched on that platform," said the old man, "without a hat on as if she had been the queen. She won the hearts of all the women."

All that is left of a Universalist movement in Scotland is a little church at Stenhousemuir near Larbert, half way between Glasgow and Edinburgh. Pictures of Mrs. Soule and of Dr. Cantwell hang there. Unitarians supply the pulpit.

Mr. Williamson wants Universalists in the United States to send out a woman to Dundee to be his assistant, study the country and do a social service work in the spirit of Mrs. Soule.

An indomitable old spirit, a brave old contender for the faith that is in him, a marvelously young and energetic man of eighty-five, a heart full of sympathy for the toiling masses—that is the impression I got of Mr. Williamson. He has former parishioners in St. Louis, Kansas City, San Francisco, Cleveland, New York, Boston, in other places of the United States and in Montreal. He sows the seed and it is scattered far and wide.

Coming back I had an illustration of the new day into which we have moved since Caroline Soule stood up with uncovered head in a meeting in a Scottish kirk. Three fine looking people, one lady and two gentlemen, got into my compartment at a junction point out of Dundee. Perhaps because I offered my seat to the lovely lady, perhaps because I did not throw myself at them as they think Americans are wont to do, or perhaps because I laughed at the joke one of them threw tentatively in my direction, they finally included me in their talk. And it was scintillating talk. I was not surprised to find that all three were members of Parliament—the lady the Duchess of ——, as competent as any one and with grace and charm which would incline men and women both to vote early and often for her.

It is a new day for Scotland as it is for the world.

Edinburgh, Scotland, June 29, 1924.

Talks with Toilers

IX---The Trawler

Edward H. Cotton

HE says if he could get a job ashore at thirty-five or forty cents an hour and have the same number of working hours he has at sea, he would be much better off financially. He is up at daylight, often before, and works until dark. Sometimes following a heavy catch of fish, torches illumine the decks, and he works, cleaning and icing-down, well into the night.

The trawler's occupation includes hard manual labor. His daily portion is peril and solitude, for he is away alone in his dory frequently all day. Why, then, does he almost never change his occupation? In the first place, there is the urge which does not cease from year's end to year's end to provide food, clothes, and shelter for his family. In the second place, he is at home on the scale-covered deck of a schooner and in a tossing dory. The sea, with all its exposure, privation, and danger, constantly lures him. Sometimes, following a poor catch or a hazardous escape, he promises his family that he will stay ashore—but he rarely keeps his promise. Take him away from his trawl-tub, his dory, the free, venturesome life of the ocean, and he would be ill at ease and unhappy. He will take his share of the perilous and lonely, of the exposed and disappointing, and still be satisfied and reasonably cheerful. At least, this is my conviction after living two years with the Portuguese fishing colony of Provincetown, Mass., and after recent visits among trawlers, hand-liners, and swordfishermen at the great New England market where they come to dispose of their wares.

I stood on the edge of the pier and watched a member of the crew of the Marjorie Parker coiling away trawl in a trawl-tub. A dozen trawls in piles

lay coiled on the deck-house, their bright, shining hooks ready for the bait. Fourteen nested dories, each numbered, and painted a yellowish brown, were stowed amidships, seven on a side. Gray, weather-worn sails, with here and there reef-points and free ends of lazy-jacks showing, rested on bowsprit and booms. Two or three much-used cleaning knives lay near the trawls. A yellow oilskin hung drying in the rigging. The most uninformed landsman would not mistake that craft's calling. Though but one year old and having lines which would delight the eye of a yachtsman, she was stamped from bowsprit to wheel with the marks of her trade.

The person who should have written this "Talk with a Toiler" was that bronzed, unshaven fisherman who with deft quick turns was filling the tub with the trawl-line, a line 450 fathoms long, with hooks set at close intervals. As he worked we talked, and the longer I listened the more convinced I became that the real stories remain locked away in the minds of men who are doing the work of the world. At cost of exhausting and ill-paid labor he and his mates bring home from the treasure-house of the ocean the cod, haddock, and halibut which is served on our dinner-tables, and to the procuring of which we give no second thought. All his life, he had pursued the fish, now outwitting them, now being outwitted himself. Beginning his career in a small sloop among the swift tides and treacherous rocks of the Nova Scotia coast, he had finally come to a berth on a schooner carrying seventeen men, having passed through a succession of changing fortunes, joys and sorrows, successes and disappointments. He should have had the power to have put his life, his personality, into writing. In that case he might have written something like the following, of the way they get the fish, only his account would have been more realistic, more touched with the glamour of romance and the flavor of the sea.

"We brought in something like 40,000 pounds of haddock this trip. But we came in on a dull market. The dealers say there is little demand, and would give two and a half cents a pound. That meant about $24 each for the crew after the skipper's share was taken out, the fifth given the boat, and provisions, ice, bait, and lost gear paid for. To get that money we were at sea a week, up at four o'clock and working until dark.

"Sometimes we make more, sometimes less. If a vessel is lucky—that is, if it gets a good catch, say, 100,000 pounds, and docks on a rising market—the crew may stock as high as $75 or even $100 each. Those times are exceptional, however. During the war I knew one vessel to average for the crew for the year $3,500. That is the best I ever heard of. On the other hand, I know of a crew that averaged three cents for a hard week's work. If we can make $1,200 a year, working the year through, we don't complain. Most of us have families. We have to keep buying for ourselves rubber suits, hats, and boots, not to speak of the cost of raising children.

"To-day, it happens to be a mackerel market. A vessel came in yesterday with fifty thousand pounds which sold at ten cents a pound. That crew is happy. The men waited a long time for their good fortune, and may not get another even respectable haul during the season. You see, we fishermen must go out to the grounds prepared to catch a certain kind of fish. We saw the mackerel schooling all around us on the last trip, but couldn't get them because we had no nets; we had come out for haddock. Each vessel is equipped to fish in a particular way. That schooner aft of us fishes wholly from the deck with hand-lines and does fairly well. The little one at the head of the dock with the lookout rigged on the foremast and the pulpit on the end of the bowsprit is a swordfisherman. The swordfish have just struck in, and she will clear this afternoon.

"We took in ten tons of ice this morning, have our bait of frozen herring, which, by the way, cost three and a half cents a pound (one cent more than we received for our catch), and will leave to-morrow afternoon and be on the grounds a week. We carry fourteen dorymen, a skipper, a cook, and an engineer. Our engine cost $5,000, is sixty horse-power, and burns crude oil. In these days we shouldn't be in the race at all without power, for we couldn't get to market. There is competition in the fish business. Most of us can seem to find the fish first or last, but once found, the problem is to market them under the most favorable conditions. Beam trawlers are our worst competitors. They have a big capacity, drag a net over the bottom, and catch in large quantities, but the fish they take for some reason does not sell as well in the market as that taken by hand. They lose more and more money each year, but—a heavy investment is represented, and they have no choice save to keep going.

"On the grounds or at the dock, there is little rest for the fisherman. When his head is not in a trawl-tub coiling away and baiting, he is hauling trawl; pitching fish from dory to schooner, cleaning, icing down, and standing watch. Day and night are alike to us when fishing, for we have to wait on the tide. We usually fish in slack water, and never set across the tide but always with it, for with the currents running the way some do, we could lose one hundred dollars' worth of trawl in as many minutes.

"Once on the grounds, the captain will get his dories over if the weather is right, one man and four tubs of trawl to a boat. By the time we have heaved all our trawl overboard we are likely to be from two to four miles away from the ship. The vessel never comes to an anchor, but stands back and forth among the dories. The captain's duty is to keep an eye on all his dories, pick them up as soon as their trawls are all aboard, and in case of sudden squalls stand by to help them. Of course the dory-man knows with a fair degree of certainty where the ship is, but let a thick fog close in when you can't see twenty feet in any direction, and you four miles off—well, we must take the chance. Every dory should carry provisions, water, and compass, but few of them do.

"Speaking of dories, you wouldn't think a fifteen foot craft like the ones in those nests could weather a gale at sea; but they have been known to live through storms in which big vessels have foundered. No model has ever been found to equal it. It is a strange craft. A light dory in a smooth sea is easily capsized, but a

loaded dory in a gale will live, and what is more, ship surprisingly little water.

"We had a hand with us one trip who got caught off in his dory one night in a howling, shrieking sou'-easter. The wind blew a hurricane all night. We had nothing but a reefed foresail on the schooner and stood by constantly, for we were afraid she wouldn't carry even that. No one had any idea we should see Joe again. But when day broke, there he was about two miles to windward, in the pitching, raging sea. He had made a drag of his oars and trawl-tubs, cast them over the dory's bow, and with the drag to break the seas had ridden out the storm. But he was badly battered and bruised when we picked him up, and pretty far gone.

"Most captains will not set trawls in bad weather. The dories will usually live and get back to the ship, but it means too much of a chance with the fishing-gear.

"Once all our trawl is out, we begin to overhaul, that is, to pull it back in the boat. All kinds of fish come up: great, ugly sculpins; skate as big as the floor of a dory; now and then a small shark; and that bane of the fisherman, dogfish. When the dogs come in, the cod and haddock go out. Dogfish are the tigers of the ocean; they live on other fish. Sometimes a handsome cod will come in with a long tear in its side; sometimes nothing but the head is left on the hook. The good fish we snap off the trawl into the boat with a single motion of the hand, and coil the line away in the tub, ready for the next baiting. The worthless fish go back into the sea. Many of the hooks are untouched. Now and then a trawler gets a prize. Last season I was overhauling, when I felt a heavier weight than usual, and pretty soon saw a giant halibut coming up through the water. He had not taken the bait, but in some way had got caught by the tail. He was as big as a man and weighed 200 pounds. We sold him for fifteen cents a pound. If a vessel could land 50,000 pounds of those fellows on a lively market, it could lay off a trip or two.

"We get back to the ship at two or three o'clock in the afternoon. Then we pitch the fish aboard, clean them, and bait up for the next day. By that time it is six o'clock—the end of a fourteen-hour day. The work is heavy, and only fit for a strong, healthy man. We have back-breaking halyards to haul on; dories loaded to the gunwales with fish, to row in all weathers; wet cold trawls that cut the hands, to set and haul; fish of all weights to handle. In addition, we have to be good seamen, able to feel our way back to the ship should we lose her. Most of our crew could navigate the vessel to the fishing grounds and back, though few of them can take sights. They would do it by the compass, the log, and dead-reckoning, and that sixth sense developed by a long life at sea.

"Yes, we live well. We have plenty of fresh meat, pie, and cake. Fish? Once in a while, when we can have a fresh halibut steak. Let me show you the kind of fish I really prefer. You see, we have so much to do with *fresh* fish."

He led me forward and pointed to a box just aft of the foremast, on which lay a fish split and salted.

"Nothing tastes quite so good to me as that salt cod," he said.

Findings of the Vassar Institute

A. Gertrude Earle

EVERY effort was made to keep the Vassar Institute free from conventional aspects. The spontaneity of the program and the democratic participation of all the members marked the gathering as essentially *different*. From the start we were told that we must answer the question, "Where can I take hold?" On the last two days, we met as members of organizations answering that question for our own group. It was clearly understood that we should not "adopt resolutions." The findings of the Institute must be in terms of things to be done.

At the closing session, the five organization groups reported their findings. At the suggestion of the missionary group, it was voted to send a cable to Mme. Yajima of Tokyo, assuring the women of Japan of the sympathetic friendliness of the women of America; and a message to Congress, protesting against the exclusion of the Japanese. This group also recorded their conviction of the responsibility of Christian women to help create an intelligent public opinion.

The civic group pledged themselves to the organizing of groups for the study of the new Disarmament Treaty, while the representatives of the League of Women Voters promised efforts to influence the United States to enter the World Court.

The young women representing the Y. W. C. A. promised a re-examination of the social ideals of the Church, and of the foreign policy of their Association; a first-hand study of legislative problems; and a larger participation of varying racial and industrial groups.

The educational group, made up largely of college faculty people, emphasized the value of the educational method of participation, illustrated by the Institute. They also pledged their endeavors to secure certain changes in educational methods, such as habits of investigation leading to world friendship, study of comparative history, the reform of text-books on history, a wider recognition of religion in education, and more attention to world citizenship.

These are samples of the formal findings reported, but they are, at best, a meager expression of what the members of the Institute had really found.

For several years, educators have been talking about "socialized recitation" and "the project method." In this week at Vassar, the much-talked-of thing was done. From beginning to end we all *participated*, and as we found ourselves thinking more clearly, feeling more deeply, eager to act in more Christian fashion, we got a hint of what participation, co-operation, might do in larger circles. This was probably the most important finding of the Institute,

a new understanding of the meaning of participation and a new realization of the wide areas where it may be used.

A second fundamental finding had to do with the negro race. Perhaps we had read about educated and cultivated negro women. Few of us had met them face to face. When Dean Slowe of Howard University told us of the difficulty of teaching Christian ideals to the youth of a submerged race, the tragedy of the negro was in her face and voice. "Every journey I start out upon is a great adventure," she said. "I never know what will happen, where I shall be refused admittance, when I shall be treated rudely." When Miss Fausett, editor of the *Crisis*, described her own experience in England, Belgium, and France, as a delegate to the second Pan-African Congress, it was youth and courage and charm that spoke. Gentle little Mrs. Hope, wife of the president of Morehead College for negro youth, and Mrs. Johnson of Atlanta, true daughter of the Southern aristocracy, told us how the first Inter-racial Committee of Women was formed, and what it has begun to do in Atlanta. Mrs. Johnson and one other white woman attended a Conference of negro women at Tuskegee, and there learned to know the wrongs of their negro sisters. They had been sent by a church that realized the failure of Christian people in race relations. Then the first Inter-racial Committee of Women was formed, and the plan is now spreading rapidly through the South. As an example of what such committees are doing, Mrs. Johnson told us how it was discovered that the Atlanta Board of Health was not functioning in the colored sections of the city. The white members of the Inter-racial Committee appeared before the proper city official in protest. "Why!" exclaimed that honorable gentleman, "we did not know that such women as you cared!" Finding that they did care, the ways of the Board of Health were reformed. "Does the South know the negro?" some one asked. A negro woman, a leader in the club work of her own race, replied: "The South knows the negro servant and the negro criminal, but beyond that, the South does not know us at all." Many of us went to Vassar Institute with just such limited knowledge. We came away with something more, the memory of these interesting and often charming women, eager to learn ways to serve their people and the world.

Miss McCullogh voiced the third great finding of the Vassar Institute when she said, at the closing hour, that if we would know God we must put ourselves full in the stream of conflicting differences, for it is there that God is building His world. In our group, living together for that week, we saw a microcosm. Representatives of eleven countries and of nineteen states; of the white, the black, and the yellow races; of all shades of religious creed and political opinion. One speaker frankly advocated the Big Stick, another was a Quaker pacifist. Both were generously applauded. One day at lunch, one of the leaders said, "I am afraid we are all agreeing too well," but that evening a speaker was hissed. One lady—from Washington, so she "knew"—told me that the Youth Movement and the Woman's League for Peace and Freedom come "straight from Moscow." Before the week ended, she heard both movements described as innocent and honorable. It was not a group of people who all thought alike. But each one spoke from the heart, each listened patiently and respectfully to the others. Then "full in the stream of conflicting differences," we saw God, we heard His voice, summoning us to work with Him for that kingdom in which each man shall fulfil his own highest and best.

Lord Cecil on Practical Peace Work

LORD CECIL, who visited the United States last year and made a number of addresses in behalf of the League of Nations, delivered an address on "The Sunday School and World Peace," before the World's Sunday School Convention, of which the following, taken from the *Glasgow Herald*, is a summary.

He presents the case for the League of Nations as a substitute for war and takes strong ground against the movement to "outlaw war" without showing a way.

Lord Cecil said they were told to seek peace and pursue it. He did not know whether they had been very sincerely determined to carry out that precept during the last four or five years, but they certainly had not been very successful. Peace in any real sense of the word still eluded them. At the best they had secured a cessation of hostilities. Within the last few days they had read a piece of news which seemed to indicate that at last the clouds were beginning to break. He did not attach overwhelming importance to the statement that "full agreement had been reached"—a statement which by constant repetition had lost some of its value. The announcement was that the Prime Ministers of Great Britain and France were going to attend the Assembly of the League of Nations. He regarded that statement as of great importance, both because it recognized the paramount importance of the League in international affairs, and because he hoped it meant that the policy of both those two great countries was going to get away from war machinery for the future, and to rely solely on the agencies of real peace. Though there was a good deal that was disquieting and even alarming in the aspect of international affairs there was one cheering symptom. Never before had the Christian Churches been so active and so unanimous in preaching the importance of peace, and particularly was that true amongst those branches of the Christian Church which were specially connected with the Sunday school movement. It would be astonishing if it were not so, and indeed it was astonishing that here and there were heard dissentient notes. The apathy certainly in some sections of the Christian Church on the subject seemed to him very strange. There were very few things about which the teaching of the Bible was clearer than that peace among nations was part of the ultimate purpose of Creation. It was quite true that the Old Testament recognized that there might be evils even worse than war and that it might be the duty of a religious man to take part in a war if that were the only way of putting a stop to some cause of oppression or injustice.

The other day a distinguished general was expressing a doubt as to whether, if we had known what war meant and what evils it was to bring in its train, we should have entered the war in 1914. He did not suppose any one conceived what a fearful price we were to pay, but, even so, he could not bring himself to doubt that there was no alternative for us which we could honorably and righteously take. Unless and until some substitute for war could be established and relied on he was afraid that he for one must admit that in given circumstances war was right. That, at any rate, seemed to him the teaching of the Old Testament, nor did he think the New Testament contradicted it. The Old Testament ideal had become clearer and more definite in the New Testament. The reign of peace was to be the result—inevitable and therefore not specially insisted on—of the establishment of a universal Church founded on love. Love was one of the foundations of Christianity, just as hatred was an almost necessary condition of war.

If they asked what fruit the tree of war had produced should they reach a different conclusion? In spite of the great amount of personal heroism and devotion which were produced, on the whole the results of the late war had been no less prejudicial from a moral even than from a material point of view. All that could be said of the most righteous war was that it was a lesser of two evils. It was therefore one of the first of Christian duties to seek some substitute for war which would secure justice and peace at the same time. That could not be done merely by vague aspirations or eloquent speeches. It was an intensely practical problem and one of enormous difficulty. War was an old-established institution. It had always existed, and there was no country which had been free from it. An immense literature had grown up in its praise, and very great vested interests were involved in its continuance. The whole habit of mind of the Government machine in all parts of the world considered war as part of the order of nature. If they were to do anything effective to put a stop to it they had got to think, and think hard and practically on the subject, and to beware of that most alluring of all temptations, namely, that of laying down impractical principles, and when they were rejected wrapping themselves in their own righteousness and leaving the rest of the world to perish. He had never been able to see any alternative to some such plan as that of the League of Nations. The League was not a super-state; it did not aim at coercing a jurisdiction for the nations which formed part of it, but it did provide an international organization for bringing the nations together—inducing them to submit their grievances and disputes to open discussion and forbidding them to resort to war until all other methods for settling their differences, whether by arbitration or judicial settlement or mediation, have been tried, and tried in vain. To that had been added a machinery for systematizing and improving what already existed before, namely, the settlement by international agreement of those matters, whether economic, social, or moral, in which the nations were interested.

But it would be a very great mistake to think that all was now well. It was quite true that the League had been remarkably successful—that it had done a very great deal, and that it had grown steadily in strength and reputation since its commencement. But it would be the wildest optimism to assume that war had been definitely abrogated and that we had entered on a period of more or less permanent peace. If that were so there would be no meaning in the gigantic armaments which still existed or in the restless efforts made by almost every nation to improve its warlike machinery. Until the nations had at any rate begun to reduce and limit their armaments they had no rational ground for believing that they are even in the course of putting away their intention to fight. That was why to him that question of limitation and reduction of armaments was the most urgent and most important of all international questions of the day. It must be approached as they approached the main question of the League of Nations—from a strictly practical point of view. They wanted to induce the nations of the world to give up that insane practise of arming against one another in time of peace, to recognize that armaments bred armaments, and that if one nation improved its war machinery its neighbors were bound to follow suit. He was not an advocate of disarmament of this nation or of any single nation. He did not think it would do any good. By itself it might even do harm.

And the next thing that had been borne in on him in talking with the representatives of other nations was that in those countries which regard themselves, whether for historical or geographical reasons, as particularly open to attack by their neighbors it was useless to expect that any real reduction, still less any real limitation of armaments—any undertaking not to exceed a particular standard of armed strength—would ever take place, unless some means was found to increase international security. In this country we did not realize at all what kind of feeling naturally, and indeed inevitably, prevailed amongst the inhabitants of many of the Continental nations. And it therefore seemed to him that if they were to make that question of international armaments seriously vital to international peace they had got to face the fact that if they were to induce the Continental nations to reduce their armaments they must give some alternative protection. In other words they must say to them, "Enter into a general plan of reduction of armaments, and if you are attacked we and all the others who have joined that plan will undertake to come to your assistance." And they should not only give a general undertaking, but make it so specific that the average person would feel justified in relying upon it. It was not enough to desire peace or desire disarmament or the reduction of armaments. These were practical questions, and must be dealt with practically. They must never allow their minds to be dulled by vague phrases and aspirations in dealing with practical problems. That did not mean that they could solve any of these difficulties by machinery alone. The machinery would not work without the motive power. They could not apply motive power without machinery. They had now got a piece of international machinery in the League. It ought to be completed by another piece of machinery for the disarmament of the nations, but neither of those machines would work without the assistance of

the organizations represented by that great Convention.

It was those concerned with such organizations as the Sunday schools who must supply the force by which those machines were to do their work. Here was a cause in which Christians, indeed all religious persons, might well unite—international peace, peace and good will among men. There was no religion, certainly no section of Christianity, which could not approve these objects. By all means let every one examine whether any particular proposal made for aiding them would produce that result, and if it would not in his judgment, let him say what alternative plan he preferred. But do not let him stand aside and do nothing. They wanted all the help they could get if they were to destroy war. They wanted the united effort at any rate of all Christian men and women, and surely here was a cause in which, whatever their theological differences might be, they could all join together. They heard a great deal about the reunion of Christendom in these days. There was no doubt a great desire for it. He would not say a word to discourage those who were seeking ecclesiastical peace or theological agreement, but he sometimes wondered whether the result they longed for was not more likely to come through a common effort for objects they approved rather than from abstruse theological discussions. The gospels began with conduct before they touched opinion. The Sermon on the Mount preceded the discourses at the end of the gospel of St. John. In any case that great organization coming from so many lands, and with so great a history behind it, might be of essential service to world peace provided it was not afraid to preach its ideals and did not lose sight of the practical side of their application.

A Liberal Commentary on the Old Testament Narrative

V—Judges, Ruth, I Samuel

James S. Stevens

Judges

AFTER the death of Joshua there was no duly appointed leader, and every one did that which was right in his own eyes, with the result that most of the recorded narratives would not stand the test of modern ethics. In the early part of the book we have accounts of certain heroic figures who did many wonderful works. The finest thing in the book is the uprising of Deborah and the overcoming of the Moabitish enemy. This is interesting from the standpoint of literature rather than ethics, because the same cruel treatment of the enemy is recorded here. The account of the inhospitable conduct of Jael (4 : 21) is the theme of a splendid song, but it can hardly challenge our admiration. The attributing of the disastrous results of a swollen river to the direct intervention of Jehovah has given us the passage frequently quoted by those who believe in special providence. The stars in their courses fought against Sisera. One would search a long time for a better specimen of sarcasm than is found in 5 : 28, 29, 30. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariots?

Her wise ladies answered her, yea, she returned answer to herself, Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?

The story of Gideon is frequently told as an example of obedience to God, but he does not appeal to us as a strong character.

Judges 11 : 30, 31. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands.

Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

This passage with the accompanying fulfilment of the horrible vow affords a striking illustration of the oriental regard for the sacredness of oaths. A similar illustration is narrated in the book of Daniel. The sacrificing of Jephthah's daughter has been a fruitful theme for the poets, and similar narratives occur in other ancient records.

Judges 13 : 24, 25. And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him.

And the Spirit of the Lord began to move him at times in the camp of Dan between Zerah and Eshtaol.

The 14th, 15th and 16th chapters of Judges are devoted to the stories of Samson. He is the type of the strong man which runs through early literatures. The wonderful achievements are by no means so dignified as those of the Greek hero, Hercules, and the purposes for which they were performed are far less worthy. It is much to the credit of juvenile perspicacity that they have a very limited appeal to children. Most of the events narrated are so improbable as to destroy their literary value. If Samson was a real character he was doubtless a type of a coarse and powerful buffoon, whose perverted sense of humor led him to perform many ridiculous acts. These deeds were enlarged upon until they reached the form in which they are presented. On the other hand, it is possible that Samson was the mythical type around which many generations of stories of deeds of remarkable prowess clustered. We can hardly treat seriously the story of the meek submission of a thousand men while they were slain by the jawbone of an ass, or the tying together of three hundred foxes' tails and setting them on fire in order to burn up the corn fields of the enemy.

The rest of the book of Judges has no particular value except to give us a picture of the depraved condition of the Israelites after the death of Joshua.

Ruth

In the book of Ruth we have a striking contrast to the events portrayed in Judges. With the exception of the book of Jonah there is no book in the Old

Testament which gives us a clearer conception of the fatherhood of God, and teaches us in a more convincing manner the absurdity of the Israelitish claim to be the chosen people. Here, when there was a famine in the land of Israel, it was the natural thing for an Israelitish family to go over into Moab to sojourn. The Israelitish and Moabitish families intermarry and the beautiful story is told of the affection which grew up between Naomi of Israel and Ruth of Moab. As it is not the purpose of this book to discuss the Biblical writings from the standpoint of literature, nothing further need be said here.

Samuel

In the books of Samuel the history of Israel is resumed and the same self-centered spirit which was interrupted briefly in the narratives in Ruth is illustrated.

1 Samuel 1 : 5. But unto Hannah he gave a worthy portion; for he loved Hannah; but the Lord had shut up her womb.

This will remind us of the story of Sarah, the wife of Abraham. Barrenness in women was commonly attributed to a direct intervention of Jehovah and, therefore, it could be overcome by prayer. The story of the prayer of Hannah and its answer and her bringing up of the boy Samuel is a touching one.

1 Samuel 4 : 11. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

This is the first of many passages which refer to the sacred character of the ark of God. It was the mention of the fact that the ark of God was taken that caused Eli to fall backward from his seat at the gate. So sacred was this vessel that the effect of its capture moved him far more profoundly than the report of the death of his two sons. Further illustration is afforded by the fact that the daughter of his son Phinehas named the child, which was born at this time, Ichabod, because, she said, the glory is departed from Israel and the ark of God is taken.

1 Samuel 5 : 1-3. And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod.

When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to earth before the ark of the Lord. And they took Dagon, and set him in his place again.

These verses give us a further illustration of the superstitious reverence which was paid to the ark. It is a childish picture of the triumph of Jehovah over the heathen God, a triumph which was repeated on a much larger scale by Elijah on Mount Carmel. The effect of these uncanny happenings was such that the Philistines sent the ark to Ekron with similar results to the people of that place. Finally in Chapter 6 we have the record of the complete submission of the Philistines and their intense desire to restore the ark to its proper owners. We also have an illustration of the shrewdness of the Israelites in suggesting that the ark be not sent back empty, but filled with gifts of gold (6 : 3, 4). In verse seven we have a further illustration of the veneration in which the ark was held, where it was commanded that it be carried on a new cart by two milch kine on which there had come no yoke.

1 Samuel 6 : 19. And he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter.

The sacredness of the ark is further emphasized by the statement that fifty thousand and seventy men were smitten because some of the men of Bethshemeth had even looked into the ark. The ark finally lands in the house of Abindab (7 : 1) and here it remained twenty years, and this is set down as a time of general repentance and exemplary behavior.

We should not be inclined to treat lightly the narratives which describe the supposed sacredness of the ark. The widespread custom of fetish worship prevalent among nearly all primitive peoples indicates the inherent feeling of reverence which is had for supposedly sacred objects. The mission of sacred relics and holy places even at the present time may not be lightly esteemed. Just what relation exists between reverence for objects of this sort and personal righteousness is, however, somewhat open to question.

1 Samuel 8 : 22. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

This passage indicates that the commands of Jehovah had considerably less hold upon the people than in former times. The picture of God as a ruler with limited powers who is obliged to yield when he can not entirely have his own way still persists.

1 Samuel 12 : 16-18. Now therefore stand and see this great thing, which the Lord will do before your eyes.

Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

Samuel here illustrates some of the methods of leadership which were characteristic of Moses. It may be said that many masterful men have made use of the forces of nature to gain ascendancy over ignorant people. The story that Columbus threatened the natives with the destruction of the sun if they did not yield to his commands, and that he made good his threat by taking advantage of an eclipse which was scheduled for that time, may or may not be authentic, but it is a first-class illustration.

1 Samuel 13 : 8-10. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel

came; and Saul went out to meet him, that he might salute him.

This is the first intimation of the break between Samuel and Saul which was so soon to come. One finds difficulty in determining just what moral obliquity Saul was guilty of in making this sacrifice, but it seemed to be sufficient to warrant Samuel's prophecy that the kingdom should pass to another. In Chapter 14 we find further evidences of the disrepute into which Saul had fallen in the mind of the writer.

1 Samuel 15 : 14, 15. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

This picture reminds us of the method of Moses in the treatment of the enemies of Israel. King Saul had a humane impulse to spare the enemies' chieftain and for this he was severely criticised. In verse 33 we have the picture of Samuel hewing King Agag in pieces before the Lord. Not yet had the Israelites come to learn that acts of this sort were an abomination in the eyes of Him who made all men brothers.

1 Samuel 16 : 14. But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

We have here the earliest indication of a belief which was widespread among the Hebrews that mental maladies were produced by evil spirits, which had taken up their abode within the body of the individual. In this particular case the evil spirit was said to have been sent from the Lord. Instances of this sort are not common in the Old Testament narratives, but abound in the New Testament. Here we have narratives where the evil spirits are said actually to have conversed with Jesus, whom they recognized as one come to overpower them. It was quite natural in an age when the race possessed little or no knowledge of the principles of medicine, and coupled with this a belief in the direct intervention of Jehovah in particular cases, that the manifestations of insanity should be attributed to the presence of an evil spirit, and that it should have been regarded as sent by Jehovah as a punishment for sin.

1 Samuel 16 : 23. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

The soothing effect of the playing of David upon a harp is hardly in keeping with the theory of demoniacal possession just discussed, and indicates rather clearly that Saul's malady was a form of mental derangement which could be soothed by music.

I Samuel 17 : 4. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

If we estimate a cubit at 18 inches and a span at four inches the height of Goliath would be nine feet and four inches. In connection with the narratives of the wars of King David we have an account of a number of men of gigantic stature who were slain by Israelitish champions. The legendary account of supermen of this character is easily explained. The narratives concerning them were related many years after their supposed existence, and the oriental habit of exaggeration coupled with the age long belief that there were "giants in the earth in those days" would easily give rise to such stories as these.

The story of the killing of Goliath by David is one of unusual charm, and is possessed of considerable dignity. It is in strong contrast to the Samson stories, which are undignified and absurd. A parallel to this story is given us by Virgil in his account of the boxing match between Dares and Entellus. It would not appear out of place if it should be found in one of the books of Homer's Iliad.

1 Samuel 18 : 1-4. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

In the story of the mutual love of David and Jonathan we have a glimpse of the better side of the shepherd king. It was of long duration, and gave rise to the beautiful song of the bow composed by David upon the death of his friend. The friendship existing between Damon and Pythias will immediately occur to the reader as an interesting parallel.

1 Samuel 18 : 20. And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

The story of Michal, the daughter of King Saul, is given us by means of occasional glimpses. Although she was given to David by Saul in order to be a snare to him, she seemed to love him with a pure devotion. That she was a woman of strong character is evidenced by the fact that she criticised her royal husband for his indecent behavior after winning one of his victories. The punishment which she received for this criticism arouses our sympathy, as did that visited upon Miriam when she had criticised Moses.

1 Samuel 28 : 7-20. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her.

And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up?

And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David:

Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

This passage is printed at some length because it is an important one and shows clearly the attitude of the people regarding the subject of witchcraft. Many explanations have been given of the passage, but the only one which appeals to our reason is that Saul thoroughly believed in witches and their powers, and that he was made to think that he saw the prophet Samuel, who had recently died. This is one of the cases where a belief in the literal truth of the Bible has wrought considerable harm. The ancient command, Thou shalt not suffer a witch to live, was the foundation of the legislation which was in vogue in Saul's time. This passage, unfortunately, was widely quoted a few generations ago to support the infamous proceedings which took place in our own and other countries in connection with the punishment of those suspected of witchcraft. It was a logical step for one who believed that the command to exterminate witches was of divine origin, to find evidences by which slight peculiarities were magnified into a belief that the suspected persons were dominated by evil spirits.

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, August 9

A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace.

Trust thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you, the society of your contemporaries, the connection of events.

The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else I must surely stray.

I dare not choose my lot;
I would not if I might:
Choose Thou for me, O God,
So shall I walk aright.

Horatius Bonar.

Sunday, August 10

Man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He can not be happy and strong until he, too, lives with nature in the present, above time.

O God, our Father, forgive us that we so often miss the value of the present. We think about the past, regretting its mistakes, mourning because its opportunities do not return. We dream about the future, which may be so different from our dreams, or which may never come. And while we mourn for the past and dream about the future, the present is slipping away from us. Show us how to find the joy in what is ours to-day.

Monday, August 11

Prayer that craves a particular commodity—anything less than all good—is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing His works good. But prayer as a means to a private end is theft and meanness. As soon as a man is at one with God, he will not beg. He will then see prayer in all action.

One prayer I have—all prayers in one,
When I am wholly Thine:
Thy will, my God, Thy will be done;
And let that will be mine.

James Montgomery.

Tuesday, August 12

Man is a stream whose source is hidden. Always our being is descending into us from we know not whence. I am constrained every moment to acknowledge a higher origin for events than the will I call mine.

Our Father, we open our hearts for the incoming of Thy spirit. Because Thou hast given us life, Thou wilt also give us strength to meet its demands. We expect Thy guidance through each hour of the day.

Banish our fears, and make us strong in Thy strength. In the name of Christ our Lord, we pray.

Thursday, August 14

Evermore it is the order of nature to grow, and every soul is by this intrinsic necessity quitting its whole system of things, its friends, and home, and laws, and faith, as the shell-fish crawls out of its beautiful stony case, because it no longer admits of its growth, and slowly forms a new house. In proportion to the vigor of the individual, these revolutions are frequent, until in some happier minds they are incessant.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

Oliver Wendell Holmes.

Wednesday, August 13

A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other quite external event, raises your spirits, and you think good days are preparing for you. Do not believe it. It can never be so. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

O love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thy ocean depths its flow
May richer, fuller be.

George Matheson.

Friday, August 16

What I must do is all that concerns me, not what the people think. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

Thou art with me, O my God. It is of Thee I need to think, of Thy will for me, of Thine approval of my deeds. Forgive the foolish effort to conform to the world's opinion. Since I am Thy child, Thou hast a message for me. My first duty is to obey that message. Amid all the confusing sounds about me, help me to hear Thy guiding voice.

(*The prose selections for this week are all from Ralph Waldo Emerson.*)

The Glasgow Convention---IV

DR. HARRY EMERSON FOSDICK, professor of Practical Theology in Union Theological Seminary, New York, and storm center of the Fundamentalist-Modernist controversy in the Presbyterian Church, was in Glasgow during the World's Sunday School Convention to receive an honorary degree from the University of Glasgow at the same time that Ramsey MacDonald, the Prime Minister, became a Doctor of Laws, but was not invited to appear before the Convention. The British delegates as a whole would have been glad to hear him. Those in charge of the program from the American side took the position that it would create bad feeling and division. A section of course are bitterly hostile to him. This is the nearest approach to any Fundamentalist-Modernist controversy coming up here.

Another difficulty under the surface is the attempt to have uniform British and American lessons. The British lessons are written in the light of modern knowledge. The modern standpoint may not be obvious but it is there. They are modern without the radicalism and destructiveness often associated with modernism, and are deeply spiritual. Scotland theologically is more conservative than England, but both Scotland and England believe in an educated clergy. The very conservative clergymen can tell why they are conservative and give a pretty good account of themselves. They have few of the "rule or ruin" type. They got past that eighty years ago.

The Americans as a whole are more conservative, but there seems to be a desire to get together with the British on material to be used throughout the English-speaking world, and a recommendation to that effect was adopted.

Everything the Convention does is in the nature of recommendation. The Association, a corporation established under the laws of the District of Columbia, takes responsibility for action.

At the opening of the Convention on Tuesday, June 24, the delegates were led in prayer by the Rev. Professor Robert Morton of the "United Original Secession Church of Scotland," come-outers so long ago that people have forgotten what it was about. He is a huge Scotchman, who lost both hands in machinery as a child, but who blesses God for it, as otherwise he would not be in the ministry. Only the few who knew could tell he used artificial arms to hold the Bible he read from.

The revised by-laws were adopted, the objects of the Association being defined as "benevolent, charitable, educational, religious, missionary and for mutual improvement, the especial purpose being to promote organized Sunday school work, encourage Bible study, assist in the spread of the Christian religion and the development of Christian character throughout the world. Only persons holding what is commonly known as the Evangelical faith shall be eligible for membership." No important changes were made. Representation on the executive committee through national groups hereafter was the most significant. Rising, the delegates received a message from the King and Queen.

Leaving the Roman Catholic Church

The Rev. Josef Soucek, D. D., Prague, delivered an address on the remarkable religious movement which has taken place in Czecho-Slovakia since the establishment of the new republic.

Czecho-Slovakia, he said, was a new name, but the land was the old land of Bohemia, the country of John Huss. The great political change which followed the war made that great

religious movement possible. Since the war about 1,800,000 persons in Czecho-Slovakia had left the Church of Rome, which had been enforced on the Czech people by long and cruel persecution. Of those numbers about 900,000 were organized in a new denomination by the name of the Czecho-Slovakian Church. About 100,000 had joined the existing Protestant Churches, and about 800,000 remained without any church connection. There were now not such large numbers leaving the Church of Rome. One of the reasons was that the people could not be provided with Christian ordinances by some other Church on account of the lack of preachers, but the movement had not ceased, and the Protestant churches were increasing now by about 10,000 persons annually. In that movement there was a great opportunity for the evangelization and for the Christian education, not only of the Protestants and the adherents of the new Czecho-Slovakian Church, but of the churchless people. Some people might ask if there could not be evangelization work without the people leaving the Church of Rome? What was the use of leaving one Church and founding another, or turning Protestant? They had no interest in the change of denomination, but they wanted to have the people really Christianized and evangelized. No one who knew what the Roman Church, in countries with a Romish majority, really was and how it worked, could speak of the evangelization of the people so long as they remained in that Church. They must leave Rome if they were to be evangelized. Such at least was the state of things in Czecho-Slovakia.

The present movement was an unusual opportunity for the evangelization of Czecho-Slovakia, especially by religious and Christian education. They believed in education. There were about 15,000 school children of formerly Roman parents, now Protestant, who were already entrusted to their Churches' training, and there were very many more still to come in. It was a heavy responsibility, but a great task for them. The movement would also mean much for international peace and good will. Their immediate needs in Czecho-Slovakia were for more workers, more suitable literature for young and old, more localities for the work, more means, and better organization.

Publication of these assertions brought a quick reply from one J. Duffy of Glasgow as follows:

The report of the State Statistical Bureau of the Czecho-Slovakia Republic—census of Feb. 15, 1921, proves otherwise. The total population is 13,611,349. Of this total 10,384,860 are Roman Catholics, and 532,608 or 3.91 are Greek Catholics. The total Catholic percentage is therefore 80.12. The total who joined the new church is not 900,000, but 525,332, which is only the infinitesimal percentage of 3.86 of the total population; and, according to the latest information from Prague about 2,000 of these have returned to the Catholic Church.

A glance at the census of 1910 and 1920 proves that the so-called "Reformation" only added to the ranks of the creedless who have increased from 0.20 in 1910 to 5.32 in 1920. Finally, the fact that 80.21 per cent of the population still remain loyal to the Holy See not only refutes Dr. Soueck's absurd calumny of "long and cruel persecution of the Czechs," but also proves that the so-called "Reformation" in Czecho-Slovakia is an absolute fiasco.

Over half a million joining a new church is significant whichever figures are correct.

The Future of Russia

The Rev. M. Hornicek, also from Czecho-Slovakia, said that his country was the center of Europe geographically, and it should also become its spiritual center of gravity.

It was to the Czecho-Slovakian Church that all the other Slavonic nations would gravitate, and were already gravitating, in their search for a greater and better religion. Thousands of Czecho-Slovakians were waiting for the opening of the Russian door to make Russia their future and permanent home. Czech culture and morals would go with them, and would have a great influence upon that great nation which was yet to play a great part in the history of the future. They of the Czecho-Slovakian Church believed they were destined to Christianize the whole Slavonic people, not to establish a Pan-Slavonic Empire, but to establish a Pan-Christian Empire among the Slavs. The political liberation of the Czech people foreshadowed a universal Slav advance. The Czech Church represented the soul of Europe. Who would save that soul? Where could they look for any assistance for their Church recently resurrected from the grave? Only the Protestant nations, victorious Britain and America, were in a position to save the cause of Protestantism in Europe for the Slav race as a whole and in particular at present for Czecho-Slovakia.

Horton H. Williams of Australia said that they could put the United States down on Australia and have room left for Alaska, but they had only five and one-quarter millions of people—79 per cent Protestant. Workers in Sunday school to pupils were in the ratio of 1 to 9. London would jump over the moon with joy if they had as many workers in proportion. The surprising thing he said was: "When the London County Council threw open parks and playgrounds on Sunday, plenty of people said let us do the same in Australia. Thanks to the Sunday schools they kept them closed. There were plenty of holidays and places to play without interfering with the Lord's Day."

Hate Cut from School Books

Mr. H. Bargmann told of the trials and vicissitudes through which Austria had passed since the war and of the valuable help the Sunday school movement had received from the World's Association. Austria, he said, wanted to be a pillar of peace in Central Europe. From every school book in Austria every word of hatred or bitterness, accusation or provocation against any nation whatever, even against their enemies in the last war, had been eliminated. Austria was indeed in earnest in wishing that her children should be children of peace. The Social Democratic party had taken the lead in this.

He made a touching reference to the help of the Sunday schools in 1921 to the starving children.

Hungary's Lost Territory

Mr. John Victor, Hungary, spoke of the work of the Scottish Mission in Buda-Pesth. Hungary, he said, deserved sympathy on account of its history, its needs, and its great opportunities. They had lost more than 60 per cent of their territory and population. Before the war they had 448 Sunday schools and nearly 13,000 scholars. After losing so much territory they still had 255 schools. During the past year there had been an increase of 56 per cent in the schools and 33 per cent in the attendance. What they needed was more teachers and trained workers. In Transylvania the difficulties were aggravated by the fact that they had to fight against Greek superstition, Roman Catholicism, and atheism.

The Rev. L. B. Busfield of New Zealand said 99 per cent of the population was British, 85 per cent Protestant, 58 per cent in the Sunday school, and they were going after the other 42 per cent.

Dr. Cleland B. McAfee, McCormick Theological Seminary, made a clean-cut, able address on "The

Relation of Sunday Schools to the Home"—the three attitudes the home takes being indifference, mild interest, active co-operation. Parent Teacher Associations meeting once a month are a new useful institution. The duty to see that there is co-operation is on the Sunday school, not on the home. "Who is this God?" said a teen age pupil. "I never hear about Him anywhere else. Where does He live? What does He do?" Take ignorance for granted. Where the Sunday school has to correct home teaching difficulties can be adjusted by conference.

Nothing is more painful in these days than the pulling apart of Christian people on matters of faith and nothing is more sure than that Christian people can come together, if they will, in clear, open-eyed understanding.

The Rev. Adam Philip, D. D., former Moderator of the United Free Church of Scotland, took the place of the Rev. T. Charles Williams, D. D., of Wales in the first of three devotional addresses. His text was: "This is my commandment, that ye love one another." Few more lovable figures have appeared than this veteran.

Lord Cecil and the League

We are publishing elsewhere a summary of Viscount Cecil's address on "The Sunday Schools and World Peace." He related an amusing incident which occurred on his recent trip to Holland. A Presbyterian clergyman said that some of his Dutch brethren were opposed to the League of Nations. Asked for a reason, he said that they had doubts of the whole peace movement. "Christ spoke of wars and rumors of wars and therefore war must be regarded as a divine state of affairs." As to the movement for the outlawry of war, he said, it was one of the phrases which filled him with a profound distrust. What was desired was a general universal declaration against war and a great world court to enforce it. His conclusion was that the advocates of the cry had not got much farther than Alexander I of Russia and his Holy Alliance. Nothing came of it. The practical machinery was never worked out. In this world there is no use launching anything unless you are prepared to see how it can be worked out. If there is a danger in being vague, there is a danger in being too precise.

The Very Rev. E. A. Burroughs, D. D., Dean of Bristol, followed Lord Cecil with an exposition of the "League for International Friendship through the Churches," born at Constance, Switzerland, Aug. 2, 1914. They counted on the conviction that "world peace is meant to be, can be and is going to be."

Tuesday afternoon found six section meetings still going at top speed.

Mr. Hugh R. Monro of New York interested the Administrative Division with an account of the rapid spread of the Daily Vacation Bible School. "Last year," he said, "we reached a million pupils in the United States, difficult to reach in other ways, many of them from groups hostile to the Sunday school. The vacation school is held for a six week period, five days a week, with half day sessions. Through physical culture, music, patriotism, hand crafts and Bible work we fascinate the child, give high moral purpose, reach even unruly and vicious boys." The cost for such a school seldom exceeds $300, or $1 per pupil.

The Rev. H. H. Meyer, D. D., of New York gave an exhaustive and scholarly *resume* of laws of European governments covering "Week Day Christian Education."

Dean Walter S. Athearn, scheduled to speak to the Young People's Conference, was prevented by illness from leaving the United States, but will arrive in England in July. Miss Welthy Honsinger, assistant editor Methodist publications, New York, was prevented from addressing the same group by her approaching marriage to Bishop Fisher of India.

Mr. and Mrs. Horace E. Coleman of Tokyo addressed conferences Tuesday afternoon and filled in at many other points. No clearer vision or finer spirit was brought to bear upon the Sunday school problems than they showed.

The New President

Wednesday, June 25, getting into the home stretch, the delegates elected the Rev. W. C. Poole, D. D., of London president. Dr. Poole, said an editor present, is "an Australian who has spent most of his time in America." He is the successor to the Rev. F. B. Meyer, D. D., at Christ Church, London. Dr. Poole served Methodist churches in California from 1904-1914. He became a naturalized American. He then went to Parkman Church, Dorchester, Boston. During the war he was a Y. M. C. A. representative overseas, moving to London in 1920.

An Exponent of the British View

Three addresses were made on "Training for Future Leadership," by an English woman, an American clergyman and a missionary in India. Miss Emily Huntley of Sunderland, England, formerly extension lecturer of the British Association, now on the staff of the *Sunday School Chronicle* of London, is an experienced educator and trained speaker who ought to be heard in the United States and Canada. She gave up a position as head mistress of a large private school at a good salary to take a place in Sunday school work which barely paid her living expenses. She is an unusually noble type of worker. She was speaking, she said, not of training teachers but of training for leadership. "The outstanding characteristic of a living organism is that it lives for the future. The energy is spent on preserving the seed rather than the flower. There is an era in every great movement where the individual with special equipment carries on the torch. We are not doing our duty as teachers unless we are on the lookout for future leaders. There is no greater tragedy of wastefulness than the loss to the church of potential leadership through lack not only of planned opportunity but of definite training. Is it not also true that the church which makes provision in its colleges for the special training of its ministers in young people's work is the church with a to-morrow?"

Conditions in India

Mr. E. A. Annett, from India, said that in that country there must be a thorough training in leadership if the work was to progress as in other lands. The average grade of their teachers was lower than in

almost any other country with which the delegates to that Convention were familiar. They found the only way they could manage to have leadership training was by trying to get hold of a building in some center and getting together a small group of men and women for a four weeks' course. They had already had seven such courses, with 150 lectures in each, in different parts of India. They found that there is a vast number of potential leaders all over India waiting to benefit from such sources.

Work on the Continent

Interesting glimpses of the world's Sunday school field were given by representatives of France, Spain, Portugal, and Holland. Pastor Jean Laroche said that while there was an increase in the number of Sunday schools in France there was a decrease in the number of pupils, chiefly due to the war. Much the same was to be said of Belgium. He asked them to pray for France, not as the country of the great Emperor Napoleon, who was more admired in the British Isles than in his own land nowadays, and who was never held up as an example to the French child; but to pray, rather, for the country of Louis Pasteur, the great benefactor of mankind, and of John Calvin.

Don Frederico Larranaga said there were those who only knew of Spain as the country of the bull fight. Sometimes they had been asked if there were any Protestants in Spain. There were indeed, and there would have been more had not Protestantism been destroyed in the sixteenth century by the fires of the Inquisition. For nearly three hundred years the preaching of the Gospel was crushed, but then the dawn of a second reformation began to shine. Sunday schools began very early in Spain, and now it was making distinct progress. This year there were a hundred Sunday schools compared with sixty-eight in 1922, with 185 teachers, against 137, and 5,988 pupils, contrasted with 4,774. The results might seem very poor, but they were working at the very heart and stronghold of Roman Catholicism, and had not the full religious liberty of some other countries.

The report on Portugal was given by Mr. Herbert W. Cassels, who said he found it was rather an unknown land except as the country of port wine. Recently he was introduced to a large Sunday school in London as coming from the island of Oporto. He went on to describe the features of the country, and said the Sunday school movement was in good heart.

The Rev. G. P. Marang, D. D., pointed to the considerable part Holland had played in the history of Protestantism. It was the native country of William III, King of Britain, and the refuge of the Pilgrim Fathers and of the Huguenots. The Sunday school was very popular in Holland, and was found even in the smallest villages. The greatest proportion of Protestant children frequented the Sunday schools. In numerous private day schools Biblical history was taught every day, and even in the public schools the children, according to law, might receive, once a week, religious education by the ministers of the churches or the attendants. The churches in the larger cities organized regular services, both for children and for youths. Dealing with the working of the Sunday schools, he said, they had all kinds graded and ungraded, good and bad, well organized and disorganized, methodical and unmethodical, and the last was not always the least, because everywhere it depended on the personality of the teacher.

Further accounts of Sunday school work on the Continent—this time from Germany and the Scandinavian countries—were given to the delegates at the evening session, over which Mr. James Cunningham, Glasgow, presided.

The Rev. Enrique With, D. D., Denmark, spoke on the work in that country.

The account of Sunday schools in Germany was given by the Rev. R. Keucklich, who said his report was not a delightful one. Germany, the old land of the Reformation, was broken down, and her people were still going through many tribulations and deep waters. Among the German people there was a great idealistic movement. Millions of their young men and women were God-seekers. Not all had clear desires. Many followed the banner of the Communists, but they were idealists, and tens of thousands were marching out from the darkness to God's wonderful light and finding salvation and freedom in Jesus Christ. Sunday school work was going forward.

The Right Rev. Bishop Johan Lunde, Norway, said that about 98 per cent of the Norwegian people belonged to the State Church, and the children almost all received religious instruction in the public schools. After they had grown beyond the school age almost all the children were prepared for confirmation. The need for Sunday school work was great. Sunday was losing its character of Sabbath and was becoming more and more a sports day. The Nonconformists in Norway had always shown a better understanding of the necessity of Sunday school work, and by their eagerness they had also forwarded Sunday school work in the Established Church.

From Sweden the Rev. K. A. Jansson, D. D., said that the first Sunday school in Sweden of which he had knowledge was started in 1834 by a Scottish Wesleyan Methodist minister, the Rev. Dr. George Scott, who was born in Edinburgh in 1804, and was sent in 1834 as a missionary to Stockholm, where he resided until 1842. He died in Glasgow in 1874, and found his last resting place in Sighthill Cemetery. At present the work was in a more extended and promising state than ever before.

The winning of the world through childhood was the subject of a forceful address by the Rev. D. W. Kurtz, D. D., Kansas, who declared that the nineteenth century was the century of woman and the twentieth century was the century of the child. These foreign delegates, speaking in English with only seven minutes each, handled themselves remarkably well and everybody regretted that they did not have more time.

Mrs. Maud Junkin Baldwin of Malden, Mass., presented the "findings" of the Children's Division. The conference had revealed that the traits of adolescence were the same the world around. "Whether in China, Australia, India, Norway, England or Scotland, a boy is a boy 'for a' that.'" The psychology of adolescence she declared to be the means of understanding youth. "The teacher of youth is a traitor to his task who refuses to study scientifically the prob-

lem of youth. The Bible lessons must issue in life. The Sunday lesson and Monday life must be at least on speaking terms."

In closing the Wednesday night session Rev. J. J. Vance of Nashville, Tenn., preached a beautiful sermon on "Paul."

The Last Day

The last day St. Andrew's was not over half full until the evening session, when again it was "packed."

The secretary reported fifty-two countries represented, forty-two denominations, ninety missionaries, and a total of 2,810 delegates. He also gave World Sunday School statistics showing 347,001 Sunday schools in the world with 3,520,192 officers and teachers, 29,157,419 pupils, or a total of 32,677,611. In round numbers North America has 20,000,000 Sunday school members, South America 133,000, Europe 9,000,000, Asia 1,500,000, Africa 800,000, Central America 18,000, West Indies 170,000, Malaysia 80,000, Oceania 900,000.

Los Angeles, California, was selected as the place of meeting in 1928, although Sydney, Australia, Buenos Ayres, Argentina, San Paulo and Rio Janeiro, Brazil, made strong efforts to get the next convention.

Resolutions for peace, total abstinence, prohibition, child welfare through statute and volunteer effort for International Golden Rule Sunday Dec. 7, 1924, and for a better program of Sunday school work, were passed unanimously.

There was nothing perfunctory about the thanks given to Glasgow, Great Britain, and James Kelly, executive director of the local committee, "as unselfish, modest and able a gentleman as ever served humanity." His little speech when he was brought before the Convention to be presented with roses was a model. He thought of the members of the committee, the chairman, the treasurer, the workers whose names had never been mentioned from the platform. He said the Convention ought not to end. It ought to go on in the reports the delegates carried over the world and in the lives they lived.

Another German Warmly Welcomed

Mr. Arthur Paffrath, town clerk of Remscherd, in a brief address to the Convention, said he came from a town not far from the Ruhr, in German Rhineland, which was one of the best provinces in Germany, and could not be torn off. The town where he lived was in large part occupied by French troops and a small part just on the outskirts by British soldiers. For a couple of years they had had Scottish troops in their town, and they got on all right. On the other hand, it could be imagined that Rhinelanders would be more delighted if their present uniformed visitors would come one day as guests in plain clothes. Let the hymns of hate of all nations to which Viscount Cecil referred be put into an old curiosity shop, or, what he thought was still better, into the depths of the sea. They were now approaching the end of that remarkable Convention, which, he believed, was the best that had ever been held. Many of them had made friendships which he confidently hoped would be lasting. Scotland had given them proof that Christian friendship and brotherhood was not an illusion but a reality. The true Christian was a born optimist. Let them keep closely in contact and carry on all the good they had heard. In other words, let every one of them work hard to train the young people entrusted to their care in Christian characteristics, so that the Kingdom of Christ might come on the earth and that there might be peace and good-will among all men.

A message of greeting was read from Viscount Shibusawa, Japan, who stated that, although not a Christian, he took a great interest in the Sunday school movement and found much interest in the Tokyo Convention.

In this connection let me say that the dinner given by Americans to the Japanese delegates in which they expressed regret at the action of Congress and the dinner given by the Japanese in return were two of the significant events of the Convention.

The question of educating in Christian stewardship was discussed by the Rev. Theodore Mayer, St. Louis, who said there never was an hour in the history of the Church when consecrated money could accomplish more for Christianity than now.

Brief glimpses of the missionary field were given by Argentina, Brazil, Italy, and Finland. The Rev. Otto Leibner referred to the vast tracts of Argentina, and said the future lay in these unsettled, unexploited lands. The United States had begun to close her gates, but the gates of the South had been opened to a great flood of immigrants. In one day a group of three thousand German immigrants entered Argentina. At present the intelligence of South America was divorced from the general practise of the Christian religion as an institution, but through the religious teaching of the children there was great hope for the future.

The Rev. Herbert S. Harris described South America, and particularly Brazil, as a continent of hope. It was a continent of hope for millions of people in Europe who, forced from their ancient homes by scarcity of labor and over-population, were seeking new homes on the great continent of the South. Brazil was especially a continent of hope for missionary agencies because the native churches were becoming to a great degree self-supporting and holding a place of influence. The Sunday school movement was showing encouraging signs of progress, and there were now 81,000 enrolments. It was a disquieting thought, however, that for every individual child in the Sunday school there were 159 still standing in the darkness. Mr. Harris then introduced three smiling children as representatives of the type they had in the Brazilian Sunday schools.

Some of the difficulties experienced by the Sunday schools in Italy were described by Prof. E. Filippini. First of all, there was the Roman Catholic Church. That church was doing a great deal for the young people but nothing for the children, and one could see processions of children from seven to nine years of age going to their first communion and knowing nothing at all about Jesus Christ and his great love. In this last year they had seen a revival of superstition and intolerance among Italians, while they had also to fight against indifference and irreligion. In Italy, nevertheless, there was a great prospect of Sunday school work. It should be encouraged

because since the new Government came into power an Education Bill had been passed, according to which religious instruction was to be imparted in all primary schools. But what kind of instruction was it? It was the Roman Catholic Catechism.

Greetings from Finland were conveyed by the Rev. Mansfield Hurtig, Helsingfors, who read a message by the Rev. Fritz Larson on the position in that country. Mr. Larson stated that the work there was very prosperous and that they looked to the future with faith and hope.

Uniform vs. Graded Lessons

One of the best addresses of the Convention was given by Principal A. E. Garvie, D. D., of New College, Hampstead, England. He is president of the National Free Church Council, and chairman of the British Section of the League for International Friendship through the Churches, and the great authority in Great Britain on making Sunday school lessons.

"We are all convinced," said he, "that the day for the uniform lesson is over. With all respect to our American brethren we can not but regard the Adapted Uniform Lesson Courses as a compromise with disadvantages which neither a uniform nor a graded course would have. What we adopted from the beginning and what is now being adopted in America is Departmental Grading, Beginners, Primary, Junior, Intermediate, Senior. We have provided a three years' beginner's course, but are now going back to a two years' course as sufficient for the purpose. All the other grades have three year courses.

"The objection to the uniform courses are: First of all, large portions of the Bible can not be used. The didactic portions, valuable as they are for intermediate and senior, are not suitable for the younger scholars, and wherever we ventured to use such portions there was at once an outcry from the schools. Secondly, the lesson material can not be so easily adapted to the needs of the pupils.

"On the other hand the grading of lesson material allows for a much wider choice from the Scriptures and a much better adaptation of that material to the scholars.

"Graded lessons must be used with discretion. There are backward and forward children. Local conditions and special circumstances must be taken into account.

"The aim of the British Council has been to make the fullest and the best use of all the material for Sunday school lessons which the Bible offers. The Bible must continue to be the main source from which that material must be derived. But we have come to the conclusion that it can not continue the sole source. There is not enough Bible material. There are approaches to the child mind through nature, home, and the common surroundings of the child which should be used for his moral development even if they can not be attached to a Bible text.

"For other departments also we find it necessary to use extra-Biblical material. There are truths taught most effectively by illustrations from Christian history and biography.

"Use of such material is also desirable on the ground of Christian faith in the living God. The gifts of Pentecost have not been withdrawn even if they are not claimed and used. The saints, heroes, martyrs and missionaries of the Christian Church can take their place beside prophets and apostles, as inspired of God and as capable of inspiring Christian faith, hope and love in others. It is unbelief, not faith, to confine God to the Bible and to exclude Him from the church; to limit inspiration to the writers of the Bible. What Christian missions and Christian philanthropy have achieved or are still achieving is even more suitable material than some of the records of the Old Testament. I would put the life story of David Livingstone side by side with that of the Apostle Paul.

"Dr. Weigle and I met together with our committees. We worked for hours. He is not America. I am not Great Britain. But he and I agree that we will work with our colleagues so as to meet the world's cry for uniform lesson material for the world.

"Suppose we provide forty lessons a year for each grade, leaving twelve lessons where the local needs can be met.

"What the world needs is the consciousness that there is only one human race. The Christian Church must be the agency to promote this consciousness. If we can have lessons for all the world, it will prevent Sunday schools becoming nationalized. There is only one God, one Christ, one spirit, one Bible, and we all want to walk as closely as we can along the one way following the leadership of Jesus Christ."

Weigle of Yale

Prof. Luther A. Weigle of Yale followed with a slashing attack on uniform lessons. One thing, however, America would not give up was a course graded by years, because the church school in America had to provide for two periods at least a week in connection with week day instruction, and to correlate these periods with public school work they had to be so constructed. He did, however, favor preparing a second series of graded lessons for Sunday work, to be used in connection with graded lessons for all the English-speaking world.

The Last Address

The last address was by the Rev. F. B. Meyer, D. D., London, former president of the World's Sunday School Association. He followed the Rev. Dr. Floyd W. Tomkins of Philadelphia.

He began with a touching reference to the great leaders of the association who have passed on.

"As we separate," he went on, "it can not be denied that the future is full of storm clouds. If Tennyson were right in saying that this is still the dawn and that we still are far from the noon of man, the dawn is red and the ghost of the Brute is walking and haunting us yet." He spoke of the spread of communism, the attitude of the teeming millions of the East toward our civilization, the decay of religious fervor, and the quick appropriation of every new discovery for manufacture of new instruments of destruction. He referred to the Association as an antidote and as a power "hastening on the cloudless noon when Christ shall see of the travail of his soul and be satisfied."

The enumeration in Acts 2 of the nations represented at the Pentecost gathering represented but a small area compared with that represented by the delegates. The association literally touched all parts of the world.

The whole force of Dr. Meyer's message was directed toward making the delegates realize that they were possessed "of a mightier dynamic than that which is within the reach of those whose views are naturally limited by the world horizon, by the boundaries of time and space."

"As we go forth from Glasgow, it may be as men and women who never before have been baptized into the dynamic of Pentecost and who have learned to avail themselves of the power of the Holy Spirit who enabled the Apostles to lay well and truly the foundations of the Church and has dwelt mightily on the spiritual leaders of the Christian ages, on Huss, Zwingli, Luther, Wesley and thousands besides. We as they may possess ourselves of His mighty energies. He has no favorites. His help is given quite impartially. Peter said truly that God's spirit is given to all those who simply obey the conditions on which He operates.

"Last year while crossing Tasmania from Launceston to Hobart my attention was directed to the noble range of mountains on our left, and I was told that on their summit was a wide plateau containing a lake fifty-two miles in circumference. It was evident that so vast an accumulation of water required an outlet. Presently we came within view of a magnificent waterfall of 1,000 feet. On reaching the outskirts of Hobart in the late afternoon I was attracted by large factories newly constructed. I learned that Cadbury, Fry and others had built these factories because of the cheapness of the driving power created by the falling stream from the lake, and that the same power was supplying the entire island, greatly to its enrichment. On the following morning my host made toast by the same power. It seemed to me that if the lake represented the Power of the Eternal God, the descending fall the incarnation, the wide distribution of power would illustrate the diffused grace of the Holy Spirit who since Pentecost has supplied the Church and the Sunday school, the congregation and the class, with a Divine Power which, emanating from the spirit, touches the human spirit, permeates and enchains it, and through it works great marvels. It is for the enhancement of that power amongst us that we make this closing appeal."

His beautiful face, his advanced age, his emotion, his clear, penetrating voice, the depth of his religious conviction and his wide human sympathy, made Dr. Meyer the ideal person for the last word. As he led the delegates in the final act of dedication there was the most intense, profound religious feeling of the week, culminating in the "Hallelujah Chorus" by the choir and congregation together.

It was a demonstration that unity is far deeper than phrasing. Whatever scriptural or theological terms a man like Dr. Meyer may use, those who hear him know that the Holy Spirit of God is upon him, sending his spirit out in a yearning love for all mankind. *J. V. S.*

Annual Meetings of the Universalist Publishing House

THE Annual Meeting of the Directors of the Publishing House was held on May 12, and of the Trustees, who constitute the corporation, on May 21.

The reports showed that during the year more than half a million copies of Universalist books and pamphlets have been printed and distributed in addition to the circulation of our various periodicals. For this service to the Church the Universalist Publishing House has expended $22,493.03 in excess of its business receipts. This sum, derived from gifts of living and dead Universalists, is the contribution of the Publishing House to the spread of Universalism. In addition the Publishing House has furnished, rent free, offices and meeting places for the various denominational organizations, receiving from them only a part of the cost of maintenance.

There is general agreement that the *Leader*, under the editorship of Dr. van Schaick, is one of the best religious journals in the United States. In addition to its other circulation it goes into the reading rooms of hundreds of colleges, universities, theological schools, and public libraries. The *Ambassador* reaches several thousand ministers of various denominations. The *Sunday School Helper*, under the editorship of Judge and Mrs. Galer, is being enlarged and improved. It was voted to adopt the suggestion of the General Sunday School Association and discontinue the publication of the *Myrtle*. The saving thus effected will help defray the additional cost of the *Helper*.

The officers elected for 1924-25 were as follows: President, Prof. Arthur W. Peirce; treasurer, Mr. Arthur E. Mason; clerk, Mr. Charles F. Coolidge; directors, A. Ingham Bicknell, Esq., Mr. Victor A. Friend, Rev. Frank Oliver Hall, D. D., Rev. John Smith Lowe, D. D., Cornelius A. Parker, Esq., Mr. R. L. Richmond.

An abstract of the financial report follows:

CONDENSED REPORT OF TREASURER AND MANAGER FOR THE YEAR ENDING MARCH 31, 1924

Business Receipts

Regular periodicals		$ 18,198.40
Books, lessons and supplies		26,996.93
Miscellaneous		1,880.46
		$ 47,075.79
Net Income from Funds:		
Applied to Business:		
Barnum Tract	$ 382.97	
Mission Publication	258.07	
Leader, life subscriptions	334.00	
Tyler, 1924	7.50	
Tyler, 1923	25.00	
Miscellaneous funds	12,044.60	
	$13,052.14	
Applied to Administration:		
Miscellaneous funds	430.00	
		13,482.41
From "Drive"		10,000.00

Business loss for the year		864.86
		$ 71,422.79

Business Payments

Regular publications		$ 40,118.55
Books, lessons and supplies		28,053.76
Miscellaneous		7,237.75
		$ 75,410.06
Business assets increased		4,417.27
Net cost of business for year		$ 70,992.79
Administration Payments:		
Annuity Funds	$ 107.50	
Comins Fund	$ 145.00	
Treasurer's expenses	177.50	
		430.00
		$ 71,422.79

Memoranda

Gross Income from:		
Personal property—investments	$ 4,112.54	
Real Estate	27,858.81	
		$ 31,971.35
Less—administration charges on Real Estate		18,332.08
		$ 13,639.27
Net income from all investments		
Used in 1924	$13,457.14	
Carried forward	182.13	
	$13,639.27	

Capital Increased as Follows

Mary A. Tyler Fund	$ 100.00
William H. Hart, Jr., Fund	2,000.00
Comins Fund added to	40.00
Sundry Life subscriptions to *Leader*	50.00
Endowment Funds, *Leader*	42.00
Headquarters Fund	5,500.00
	$ 7,732.00
Less—Expended from Gilbert Fund	67.70
Net Increase of Capital	$ 7,664.30
Unexpended 1924 Income	$ 182.13
Less—Used 1923 Income	25.00
	157.13
"Drive"—unexpended	2,000.00
	$ 9,821.43
Less:	
Business loss	864.86
Gain	$ 8,956.57

Capital Stands as Follows

Funds given by individuals	$270,096.89
General Funds	45,000.00
Headquarters Fund	34,903.55
	$350,000.44
Accumulated Income	4,790.96
	354.791.40
Less—Loss and Gain Accounts	16,437.00
	$338.354.40

Assets of the Corporation

Equity in real estate, 359 Boylston St.	$140,735.90
Headquarters, 176 Newbury St.	78,544.58
Land in Orange, Vt.	145.76
Business Investment	23,013.84
Bonds	74,365.25
Stocks	5,628.00
Note Receivable	2,500.00
Bank Deposits	11,668.25
Unearned Insurance	1,752.82
	$338,354.40

Memo.—A contingent liability exists due to the outstanding Headquarters Fund Gold Notes held by seventy-two people amounting to ... $30,700.00

TRIAL BALANCE, MARCH 31, 1924

	Dr.	Cr.
Cash	$ 9,789.13	
Harold Marshall, Manager, cash	1,879.12	
Business Investment	23,013.84	
Bonds	74,365.25	
Stocks	5,628.00	
Note receivable	2,500.00	
Real Estate—Boylston Street	200,735.90	
Headquarters—Newbury Street	78,544.58	
Land in Orange, Vermont	145.76	
Insurance—Boylston Street	1,331.84	
Insurance—Newbury Street	420.98	
Loss and gain, general investments	492.29	
Loss and gain	15,944.71	
Mortgage Note payable—Boylston St.		$ 60,000.00

Headquarters Fund

6 per cent Gold Notes	$30,700.00	
Gifts—No notes issued	4,203.55	
		34,903.55
Annuity Fund:		
Lucy M. Shearer		1,000.00
Dora S. Clark		250.00
Georgianna P. Dutcher		200.00
Innette Dayton		500.00
General Publication Fund		5,00.000
General Fund		40,000.00

Sundry Funds

Abbott	$ 2,700.00
Stuart	700.00
Collamore	4,000.00
Goddard	70,000.00
Russell	17,000.00
Smith	7,000.00
Ryder	41,500.00
Evans	5,000.00
Barnum	8,700.00
Joy	5,000.00
Miner	2,500.00
Jones	1,000.00
Low	2,550.58
Morse	95.00
Davis	50.00
Comins	5,640.00
Curtis	960.00
Swett	100.00
Bright	2,000.00
Wells	25.00
Fischer	100.00
Bacon	2,000.00
M. A. Tyler	100.00
Hart	2,000.00
Underwood	9,035.00
Dockstader	1,000.00
Cooper	1,000.00

Sinton	1,000.00	
Perkins	50.00	
Miller	300.00	
Westfall	450.55	
Baker	285.00	
Dickinson	1,148.17	
Calef	8,000.00	
A. C. Tyler	150.00	
Allen	400.00	
Williams	1,000.00	
Lincoln	100.00	
Morris	100.00	
Merrill	1,000.00	
Crane	11,369.1	
Gilbert	15,246.74	
Bartlett	9,700.00	
Fales	500.00	
Cutler	4,250.06	
Clevenger	1,000.00	
Tinkham	200.00	
		248.005.21
Life subscriptions to *Leader*		8,890.00
Leader Endowment Fund		1,187.18
Centennial Fund		64.50
Mission Publication Fund		10,000.00
Mission Publication Fund—Income		790.96
"Drive"		4,000.00
	$414,791.40	$414,791.40

* * *

IOWA UNIVERSALIST CONVENTION

O. G. Colegrove

The eighty-second annual Convention of Iowa was held in the new Waterloo church with its spacious rooms. It was a very successful Convention and a source of delight for all who attended. With a unity of spirit the business was transacted in all auxiliaries and good speakers contributed to the interest at all sessions. All active ministers in Iowa were present, also Rev. H. L. F. Gillespie of Manchester.

The Y. P. C. U. elected officers as follows: President, Genevieve Buckley, Mitchellville; vice-president, Bernice Samuels, Osage; secretary, Julia Young, Webster City; treasurer, Marie Tucker, Mitchellville. Miss Ruthana Anderson, field secretary of the Unitarians, was a great help.

Reports from Sunday schools revealed progress at Osage, Boone, Webster City, Waterloo, Mt. Pleasant and Mitchellville. Officers elected: President, Rev. O. G. Colegrove; vice-president, Kate Nordstrom, Boone; secretary, Belle Kruse, Webster City; treasurer, Harry Bittner, Waterloo.

Dr. Effie M. Jones was present and was cordially greeted and she responded by words of appreciation. The occasional address was by L. V. Harpel, on the "New Orthodoxy." This will be in print for free distribution. Dr. J. S. Lowe, General Superintendent, was present through the Convention with words of courage and encouragement.

The Universalist Comrades selected officers: President, O. S. Nicholson, Mitchellville; vice-president, William Hoffer, Osage; secretary, E. P. Prince, Webster City; treasurer, Chaplain Miller, Fort Des Moines.

The W. U. M. A. elected officers: President, Mrs. John Garth; vice-president, Rev. Jennie B. Hitchcock; secretary, Mrs. Lucy DeLong; treasurer, Mrs. J. E. Reid.

Splendid addresses and greetings came to the Convention by Rev. P. A. Allen of Galesburg representing Lombard College, Dr. J. S. Lowe representing the General Convention, and Miss Ruthana Anderson, representing the Unitarians.

The Convention banquet was a delight, held in the social rooms of the church.

R. S. Galer's annual address was one that awakened interest in our great work.

Rev. Ellsworth Reamon of Minneapolis gave the evening address to young people. It was an appeal to them to make the most of their lives.

The Convention, by unanimous vote, expressed appreciation of the splendid work done by Rev. Otto Raspe of Waterloo. We regret his departure from among us. Appreciation was also expressed of the good work by our Mid-west Superintendent, Rev. L. R. Robinson, D. D., and of all who helped to make this Convention such a success.

Officers of the Convention are: President, L. V. Harpel, Boone; vice-president, E. P. Prince, Webster City; secretary-superintendent, Rev. O. G. Colegrove, Mitchellville; treasurer, J. E. Reid, Altoona; trustees, Chad Hitchcock, Osage, H. B. Cropper, R. S. Galer. Mitchellville is the place of meeting in June, 1925, and Rev. F. Osten-Sacken the preacher of the occasional sermon. Fellowship Committee: Rev. O. G. Colegrove, Rev. George Wood and Robert Ball.

* * *

THE PARABLES OF SAFED THE SAGE

A Parable of the Making of Worlds

Keturah was reading a New Novel. And she laid down the Book, and said, I can not finish this Book.

And I said, Since the Bookseller hath already collected the price of it, he shall doubtless worry whether thou dost read it or not.

And she said, It is not fit to read.

And I answered, That is why women read it; for it is not men for whom Novels are written.

And she said, I will not believe that the kind of folk who are told of in these recent Novels are the kind we have known these Nine and Thirty Years.

And I said, When it cometh to the making of worlds, there be several problems. For I have heard that when the Great Lord God began to make the Heavens and the Earth, Satan called ir, and inquired, saying, What art thou doing? And the Great Lord God said, I will have a Cosmos. And Satan answered, Behold how much damage thou art doing to Chaos.

And I said, I have heard that cry all my life, and I have heeded it not; but have constructed the World of mine own thinking and imagination with an idea that if I can secure an orderly Cosmos, Chaos may take care of itself.

But Keturah answered and said, I am not thinking of Theology or Philosophy, but of the Filth and Muck that underlieth these Recent Books.

And I said, There was once a Small Scotch lad who lived at Ecclefechan, which is a word so covered with Burrs that it feeleth mighty good in the mouth of a Scotchman. And the name of this little lad was Thomas Carlyle. And he rubbed his hands together, and he looked, and behold, there were Little Black Rolls between his hands.

And he rejoiced, saying, Behold, I am a Creator. For thus have I rubbed mine hands together, and I have made Matter. And I have only to continue rubbing mine hands together, and I can create a World, and a Kirk, and if I have Dirt enough left I can make a Minister, and all things.

But his mother knew more about it than he, and she sent him to wash his hands.

And Keturah said, I think I understand the lesson of this story, and it is Very Good.

And I said, Keturah, the folk who create these Foul Books are Rubbing Dirt out of their Own Dirty Skins. What they need is not Literary Reviews, but a Bath.

And Keturah said, I am in full sympathy with Janet, the mother of Thomas Carlyle.

And I said, Keturah, the facts that underlie all human existence have their Basick Material Relationships, and an Honest Philosophy will deny none of them. There is Manure at the Root of Every Flower, and there be those who love the Smell of it.

And Keturah said, Let every one have his own liking. I prefer the odor of the Blossom. I will let the Roots grow in their Normal and Proper fashion where the Good Lord God planted them; but I will smell of the Blossom.

Book Reviews

Conducted by Granville Hicks

Ports and Happy Places

By Cornelia Stratton Parker. Boni and Liveright. $3.00.

In the summer those of us who have to stay at home or who have to be thankful for vacations enjoyed at some not too distant resort like to read tales of high adventures in far-away countries. For such a mood no better book could be found than Mrs. Parker's story of her European wanderings with her two sons and her daughter. It is a travel book but a most extraordinary travel book, and the reader's interest centers as much about the travelers as about the travels.

Mrs. Parker finds it necessary to apologize at the outset for her decision to give her children a part of their education abroad. Perhaps the apology was necessary at the beginning; at the end of the book it would have been superfluous. Rarely are children so favored. To come to know and to love the best of the art of the ages, to learn to understand people of other nations and of other tongues—where could a better education be found?

Purely as travel narrative the book is interesting in the extreme. Mrs. Parker sees the show places with a fresh eye and describes them with a ready pen. She finds the less visited spots and reveals their unexploited beauty. Life in Switzerland, a five weeks' walking tour in Germany, excursions into Italy, an expedition into Spain, supply material for a series of vivid pictures.

On the other hand there is all the pleasure of hearing a well-informed, interesting woman tell in the aptest of language her varied experiences. Mrs. Parker is one of very few writers who are able to be informal. She has the art of chatting, a very difficult art; she has an eye for the dramatic; she has a sense of the picturesque; she has candor in setting down her personal reactions.

Then there are her children. The little girl could not share in the travels, spending her time in Switzerland where the family was supposedly located. Her two brothers, thirteen and fourteen, spent their vacations—they were attending Swiss schools—in rambling around Europe with their mother. That alone ought to attract any woman who has or has had children of that age. Mrs. Parker managed it, but one wonders just how many women could.

To quote from the book is the only way to give any impression of its tone, but to quote is not easy. The thing just rolls on and the reviewer feels that he must include this and he can't leave out that—and then the quotation is much too long. There is the passage about the Youth Movement, and there is the account of the Passion Play—with constant interjections about the Americans who came late—and there are innumerable descriptive bits that are highly pleasing. The mere machinery of the trip becomes a matter of interest. Buying tickets may be a royal adventure, securing lunch a fascinating exploit.

Perhaps this one bit will tell a little: "We had only five days in Florence. Fervently, at the end, I said, if this is all we ever get of Europe, it was worth the whole trip for these five days. I held my breath as we entered the Uffizi Gallery—the first the sons were to see. How would they take it? What would those first, to them, Old Masters mean? Would it be, 'O come on, let's hurry up and get out?' Instead my joyous ears heard over and over the whispers, "Gee, Mom, isn't this *swell?*' 'Boy, I'm glad we came here!' 'Look, there's that same picture we have at home!' 'Look, there's a picture we had on the wall at Horace Mann!' 'Gee, Mom, I never knew there were so many dandy pictures in the world.' "

To those who have read "An American Idyll," there is no need to recommend this book. To those who have not read Mrs. Parker's earlier book the best advice is that they read it at once, and then come back to "Ports and Happy Places." We have little in American literature more universal in its appeal than the story of the married life of the Parkers. Since her husband's death Mrs. Parker has written a volume on her experiences among working women, an excellent book of its kind but not intended to satisfy the general desire to know more about the Parker family, mother and children. In "Ports and Happy Places" are many echoes of "An American Idyll."

Near the end of the book Mrs. Parker records a list of names, places visited in the recent trip through Spain. "Those places were names before. Strange printed letters on a map. Now they were part and parcel of our very selves." And again: "How best replace ignorance, suspicion, indifference, with interest, tolerance, good will? Through contact, backed by the patience needed for understanding. How experience that contact? Through travel." "American. Yes, thank the Lord for that! Cosmopolitan? 'Belonging to all, or most of, the world, not local. At home in any country; without local prejudices.' Of itself there would follow tolerance. And then, if one rounds the circle with patriotism, it is a constructive attribute, to the glory of God and man."

* *

The Contrast

By Hilaire Belloc. Robert M. McBride and Company. $2.50.

Whereas Mrs. Parker has simply looked at Europe, albeit with remarkable insight and understanding, Hilaire Belloc, distinguished English man of letters, has studied America. Mrs. Parker saw people and places; Mr. Belloc saw trends and tendencies. Mrs. Parker found that people were a good deal alike wherever you met them; Mr. Belloc is quite excited over the tremendous differences between Americans and Europeans.

Of course, as one reviewer has already pointed out, Belloc is very fond of contrasts, liking his blacks very black and his whites the purest white, and for that one must make allowance. His thesis is that the difference between Europe and America is so great and so deep and so ineffaceable as to render insignificant the superficial resemblances. "In each smallest differential of a million details," he writes, "the contrast was apparent. In the integration of the whole that contrast was overwhelming." Indeed Europe and America are not only different, they are incomparable, as incomparable as molasses and the Alps. And having said that, Mr. Belloc proceeds to compare them.

To trace the differences as they exist in the major fields of human effort is the task to which Mr. Belloc sets himself. Even in physical characteristics he finds a new air, a different landscape, an unfamiliar kind of rivers. Our men and women are different from European men and women: "The human element, the physical type, the American-bred man and woman, are *a new thing.*" Judging our social life he finds publicity its central feature, an utter lack of privacy. He also remarks with considerable perspicacity that "intense individual contact and energy make for conformity." Uniformity, then, he finds the rule in America, and he is much interested in our acceptance of the inevitable rightness of majorities. With his customary joy in flouting generally received ideas he declares that money is more worshiped in Europe than in the United States.

Equally paradoxical is his statement that America is the one state which is tending toward monarchy, an elective monarchy, it is true, but nevertheless a centering of responsibility in the hands of one man. Of this trend Mr. Belloc approves. Regarding the religious situation he is less optimistic, for he sees a potential conflict between the State and the Catholic Church. Strangely enough, he does not seem to realize that the same possibilities exist in the case of any Protestant Church which affirms the independence of conscience.

Other contrasts Mr. Belloc presents in abundance. He has originality, but his love for the provoking more than once leads him astray. No one can take him quite seriously. We know that there are

(*Continued on page* 29)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE INSTITUTE SEASON

Galesburg is past; Murray Grove is in session; Barre is in prospect. This is our best year so far in regard to Institutes.

Just now we want to impress upon the people of Vermont, New Hampshire and Western Massachusetts that something of extreme importance is to happen at Goddard Seminary in Barre. There is to be a good Institute there, with a faculty made up of our experienced and inspiring teachers. Mr. Fortier is working hard to secure a good attendance and there is every prospect that he will succeed.

The dates are from Aug. 31 to Sept. 5, the faculty will include Rev. F. W. Gibbs, Mrs. Mary I. Chamberlain, Mrs. Sarah Morgan Mercer, Mr. Carl A. Hempel and Rev. A. Gertrude Earle, and the man to apply to is Rev. George F. Fortier, of Morrisville, Vt.

* *

RIGHT AND ALL RIGHT

The Universalist Church has every reason to be proud and confident regarding its young men and women. They are right in their conviction that they are challenged to think clearly and act independently and they are all right in their spirit of aggressiveness and consecration.

I had two large factions of the Y. P. C. U. Convention at Ferry Beach and I was greatly heartened and inspired. I am able to make some comparisons. My memory of the young people's work goes back to the time when Elmer J. Felt was president, that is to 1895, and, with all loyalty to former workers, I can say that I never have seen a finer or more promising company of Universalist young folks than those who this year assembled.

I liked the serious spirit in which the listeners received the key-note sermon, a masterly challenge to Christian thought and life, given by Dr. Harold Marshall.

I liked the officers, full of fun, full of ideas, full of business, full of good intent. Ellsworth Reamon is not merely a man of promise; he is a man already wonderfully efficient. You might travel far before finding a presiding officer superior to this young man, of pleasing presence, adequate and musical voice, clear thought and perfect command of himself and the assembly.

I liked the brave spirit in which the Convention faced its difficult tasks and its quick rejection of any thought of retreat or curtailment.

I liked the resolutions and the resolution committee. The subject of the patriot's duty in time of war is very difficult and it was a foregone conclusion that opinions would differ very radically. What pleased us older folks was the earnestness combined with courtesy and mutual respect with which the debates were carried on. It is a happy sign of the times.

I liked the fun. Our young people are jolly, sometimes they are noisy; but they are safe and sane. They compare well with their predecessors of thirty, twenty or ten years ago.

I liked the occasional sermon. That Leining down in Danbury is a man to be watched. He wants to know what life is for, what human beings are for, what he is for. Evidently he moved his hearers to the same insistent thought, for they gave undivided and sympathetic attention to his every sentence.

It is hardly necessary for me to add that I liked the spirit of co-operation shown toward the Sunday schools and the Sunday School Association. At the consecration service practically every person present came forward to signify desire to participate in the work of religious education. The General Sunday School Association counts itself most happy to be able to make a substantial contribution toward the financial support of this affiliated organization and thus to emphasize the truth that the two bodies are carrying on two branches of the same high work.

I congratulate President Reamon upon having the Young People's Christian Union—and I congratulate the Young People's Christian Union upon having President Reamon.

The Wanderer.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THE VASSAR INSTITUTE

Racial differences were discussed with great interest. The following are sentences culled here and there while discussing racial differences:

"We must agree to differ but resolve to love." "Other nations face similar grave racial problems and are trying to find a solution for them." "When we say the Japanese we usually mean the Japanese farmer; when we say Italian we mean the Italian laborer. Let us think of the whole race." "We feel a vague sense of uneasiness in the presence of people of a different race." "We are not in a position to take a dogmatic stand that there is an ineradicable, fixed antipathy between races." "Europeans are highly mixed with apparently no unfavorable effects."

In answer to the questions: "What is the psychological nature of race prejudice? Are there superior races? How can race prejudice be overcome?" Prof. Margaret F. Washburn said: "The psychological nature of race prejudice is easy to answer. We like what we are used to, and we hate what we are not used to. We don't like certain chords in music, certain color combinations and so forth because we are not used to them."

Galen Fisher spoke as follows: "We have no Christian philosophy of immigration. We must make one. The immigration dispute is clouded with many misunderstandings. Most people assume that Japan must find an outlet for over-population, and that this fact is underneath all the questions. This is a mistake. Most people assume that Japan demands a place for her laborers. This, too, is a mistake. The demand on the part of Japan has filtered down to a demand for the same treatment as is given to other nations.

"The number of Japanese in all United States territory is 110,000. I am a native of the Pacific coast. I am familiar with the Hearst bogy about the Japanese. No fundamental approach to the problem was attempted until last fall when certain Pacific coast people began to dig into these questions. Every university on the coast is now taking part in this research on all racial relations. For the first time all sides are studying the question. They are learning to tolerate differences.

"We are in a terrible mess. It is something to be mourned for in sackcloth and ashes. It is blocking progress of missions in all the Orient. The Gentlemen's Agreement could have been abrogated in another way. On the basis of the two per cent quota, the number of Japanese to be admitted next year would have been 246.

"Kato is premier. By his official acts he has offended both Britain and China. That he was put in as premier shows that Japan was willing to offend Britain, America and others, and it looks as if Japan were taking the leadership of the Oriental races as against the Western nations. If Japan plays wisely she will get China back of her in leading the Orient and Russia against Western nations. They have this slogan in Asia, 'Asia for Asiatics.' Is there not a rebuke for our un-Christian Nordic policy in this? The motive of this slogan can be justified by the idea that Japan must protect herself.

"The best thing for both countries to do is to negotiate a new treaty. To pave the way for such a treaty Japan should abrogate the land-holding law and the law by which Japan claims the right to call her nationals for military service.

"I repeat, the pressure of population is not a menace yet. By intensive agriculture and other methods there is still room for billions more."

Almira L. Cheney.

Young People's Christian Union

Conducted by Granville Hicks

CONVENTION STORY CONTINUED

Ellsworth C. Reamon, assistant pastor of the Church of the Redeemer, Minneapolis, will again serve the Young People's Christian Union as its president. Earle C. McKinstry, of Worcester, was re-elected vice-president. The experience of these two officers is guarantee of the efficiency of the executive board in the coming year, and the good work of which they have shown themselves capable will continue as they reassume tasks which they have already carried out remarkably well.

Associated with these two veterans are three new board members. Donald Sleeper, secretary-treasurer, served for three years on the Massachusetts state board, as a superintendent, as vice-president, and as president. Both his executive ability and his familiarity with Union affairs have been demonstrated many times. Harold Lumsden and Ruth Owens, elected as members at large of the executive board, have had experience in state work. Lumsden, Illinois state president, did highly commendable work as chairman of the Committee on Official Reports and Recommendations at the Convention. He is a student at the University of Illinois, where he has nearly completed his work, and he expects to proceed from there to the University of Chicago to prepare himself for the Universalist ministry. Miss Owens has served a year as president of the Ohio Union, and has had abundant experience with local Unions. This year she has been assisting Mr. Baner in Akron and has been taking work at the University of Akron. Lumsden is at the present time a member of the editorial board of *Onward*, and Miss Owens at one time served on the board.

Robert Rice and Russell Smith, the former a student at St. Lawrence University, the latter a graduate of Massachusetts Institute of Technology at present resident in Illinois, retain position on the board, since they were elected at Muncie for two years. These seven Unioners make up a board of unquestioned strength. All the members have had experience in state work, and four are serving on the board for a second year. Edgar Williams, for three years a member of the board and for two years its efficient secretary-treasurer, Miss Marion Griffith, superintendent of missionary education during the past four years, and Miss Grace Nash, devotional superintendent since her election to the board two years ago, retired.

A Little Excitement

Important as the election of officers is and pleased as the Unioners seem to be with their new board, the choosing of officers provided far less excitement than did the presentation of the second half of the report of the Committee on Resolutions. As already recorded, Charles Haney, chairman, presented the first part of his report earlier in the week, and the resolutions offered were unanimously adopted. The remainder of the report, however, was not brought up until Saturday morning, when it occasioned the sharpest debate of the Convention.

As was fully realized, the issue of war and peace was destined to reveal a healthy diversity of opinion, and, since an hour had been set apart for a forum discussion of the matter, it was felt best to reserve any resolutions bearing upon the subject until after the question had been thrashed out. The conference on Friday afternoon, therefore, was rather more than a polite discussion, introduced because somebody felt it ought to be on the program.

On this matter I write with some diffidence, partly because I was leader of the conference, partly because my decided views on the subject arrayed me with a very small minority, say three out of perhaps two hundred. Nevertheless my account will be as accurate as I can make it, and anybody is welcome to discount the partisan element.

The conference first sought to discover the causes of war, and such causes as economic imperialism, over-population, militarism, propaganda, and the like were suggested. It was proposed that most of these could be traced back to greed, and it was generally agreed that their removal could be made possible only by some kind of international organization. As to the manner of world organization there were sharp disagreements, particularly in regard to the League of Nations. In the last fifteen minutes of the conference the matter of pacifism was taken up. For the most part reasonable objections were proposed and were answered to the best ability of the leader. Two speakers denounced the "slacker" oath as treason, and one person read a letter which attempted to show that the pacifist movement is an offspring of the Red Internationale of Moscow. The closing speaker, although not a pacifist, called attention to the high ideals of the pacifist and called for tolerance.

Largely influenced by this forum, the Committee on Resolutions brought before the Convention on Saturday morning a series of resolutions which were intended to represent the general sentiment of the Convention. The resolution on war was in several parts, which were taken up separately. The clauses relating to the need for education, to the necessity for world co-operation, and to the elimination of the profit element from war, were passed. The clause which asked that the power to declare war should be placed in the hands of those who would have to bear the burdens was adopted despite objection. The real fight came on a resolution which demanded tolerance, specifically extending that tolerance to the conscientious objector. This was tabled. A substitute resolution, offered from the floor, attempted to assert the right of conscience in the broadest sense, leaving the application to each individual. This also was tabled, although not until after there had been some debate.

The objection to this resolution lay in the fact that it stated that duty to God comes before duty to country. In all fairness to those who opposed the measure it should be stated that they probably felt that there was some hidden significance which committed them to more than they could accept.

After these resolutions had been tabled, a resolution calling for tolerance in race and religious relations was accepted. A resolution opposing Mobilization Day was tabled by a very large majority. At this time the resolutions which had been earlier tabled were brought off the table and referred back to the committee by a majority of one vote. The Convention then adjourned until after lunch, when the committee brought in a resolution not unlike that which it had previously proposed but omitting the clause which referred to conscientious objectors. This was unanimously accepted.

Without question the most encouraging sign of the Convention was the determination of practically every Unioner there to stand for what he believed to be right. There was no indifference. Judging from the delegates at Ferry Beach, the young people of the Universalist Church are keenly interested in the outstanding problems of the day. They have opinions and they are willing to back them up. That is hopeful.

For the Quiet Hour

Blessed is the desperation which catches at God's hand; firm is the trust which leaps from despair.

Alexander Maclaren.

However dark and profitless, however painful and weary, existence may have become; however any man, like Elijah, may be tempted to cast himself down beneath the juniper-tree, and say, "It is enough, O Lord!"—life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.

F. W. Robertson.

Life is fuller and sweeter for every fulness and sweetness that we take knowledge of.

Mrs. A. D. T. Whitney.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Howard Charles Gale of Beverly, Mass., has resigned his pastorate and announced that he will practise medicine with an office in Beverly and at Harvard Square, Cambridge.

Mr. and Mrs. Walter Gabell of Philadelphia, their daughter and two sons, visited Headquarters on Tuesday, July 22.

The following young people stopped in at Headquarters on their way home from Ferry Beach: Rev. Ellsworth Reamon and Miss Mary Barnard of Minneapolis, the Misses Clara Beaty and LaVonne Bond of Washington, Edgar Williams of Chattanooga, the Misses Edna Bruner, Thelma Crowe and Pearl Irwin of Ruthven, Ontario, George Ryder of Danbury, Conn., and Mrs. and Mrs. Russell S. Smith of Maywood, Ill., with their young son.

Rev. H. Elmer Peters, who graduated in June at St. Lawrence University, Canton, New York, after a six years' course of study, has accepted the invitation of the church in Brockton, Mass., and will begin his work in September.

Rev. and Mrs. Dwight A. Ball of North Carolina arrived at Headquarters in Boston on Wednesday, July 30. They came north by boat of the Merchants and Miners Line.

Massachusetts

Pigeon Cove.—Rev. C. L. Paddock began work as pastor of the Federated Church here on June 1. Sunday, June 22, was observed as Children's Day with the dedication of one baby at the morning service and a Sunday school concert in the evening. June 29 was given to the Knights of Pythias and Pythian Sisters, who attended the church in a body. July 20 Rev. William W. Peck, of Youngstown, Ohio, spoke, using the "Thirty Pieces of Silver" for a topic. The church will remain open during the summer and visitors to Pigeon Cove are invited to attend. Preaching services are held at 10.30 every Sunday. Auto parties are specially welcome.

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. At the service on July 13 the pastor received into church membership a young man who was christened in the church some years ago, being brought across the continent for that purpose. After the service a reception was held in the social rooms for Mr. and Mrs. L. M. Canfield, Mr. and Mrs. R. M. Fessenden and Wilburn Fessenden of Los Angeles.

Tennessee

Chattanooga.—Rev. George A. Gay, pastor. Following the sessions of the Southern Universalist Young People's Institute the work of the Shinn Memorial has proceeded as usual at this time of year. One innovation has been introduced and has proved successful—the young people have kept their organization intact and have held meetings every Sunday night at the home of the pastor. Dr. Gay has, by request, been lecturing to the young people on the Bible. Another experiment is contemplated. If the plans can be matured the Sunday school will meet every Sunday out-of-doors. It is the intention to ask the members of the church who own cars to transport the entire school to some convenient spot in the hills where the school will hold its sessions, and where the day may be spent in the open. Rev. George A. Gay and family have moved into the country for the month of August. The services of worship at the church will be discontinued until September.

* *

CHRISTENINGS

Previously reported, 661. Bradford, Pa., 2. Smithton, Pa., 1. Pigeon Cove, Mass., 1. North Hatley, P. Q., 3. Total, 668.

* *

USE OUR LITERATURE

Vacation days for many of us will soon be here. When you pack your bag would you not like to put in a few W. N. M. A. leaflets to hand to the old friend and new acquaintance? Send twenty-five or fifty cents in stamps to Miss Enbom, 176 Newbury St., Boston, Mass., and ask her to send you an assortment of our literature. You may be surprised to see what good literature we have. Let her know whether you want P. O. Mission literature, stories from Japan and North Carolina or helps for Mission Study next fall.

We shall all like to hear in October of any interesting experiences you have with the literature. Who will write for the *Leader* page?

Jennie Lois Ellis,
Literature Secretary.

* *

MURRAY GROVE ASSOCIATION

Birthday Party, Aug. 9, 1924

Our birthdays are like milestones,
Like milestones on life's way.
How many have you passed, dear member?
Please count them up to-day.
And for each year a penny send,
If the party you can't attend—
Or, if you're full of great good will
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So the affair will be a great success.

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MORE NEW LITERATURE

Your program on China will be much more interesting if varied by the use of the following new leaflets by Maude Lyon Cary, which may be secured at headquarters: "O-Mi-Do-Vah," a playlet, price 2 cents. "A Hundredfold," a junior play, 2 cents. "Good Enough for Them," a dialogue, 2 cents. "Malea Wang," an impersonation, 2 cents.

There is also the "Dramatic Suggestions for the Study of Ming Kwong," which all Circles studying this book will wish to follow:

Rev. Hazel I. Kirk has told us of a very interesting incident among the many which came to her while in Japan. It is called "Not Lonely, Having God's Word." Send 2 cents for a copy.

* *

BOOK REVIEWS

(*Continued from page* 26)

very real differences between our life and the life in Europe, but we do not see those differences as all important. We are of the same stocks as the people of Europe. We share with them much of their cultura heritage. If we have the pioneer advantages of alertness and optimism, they have the richness of an ancient and stable civilization. Whether we like it or not, we are sure to find ourselves in an increasingly complex relationship with the various peoples across the Atlantic. New contacts will reveal differences which were not realized, and people of Mr. Belloc's temperament will seize upon them. On the other hand, new contacts will reveal fundamental likenesses and will develop their strength and multiply their number.

* *

Notices

FELLOWSHIP COMMITTEE OF VERMONT AND QUEBEC

A letter of license for an ordained clergyman was granted to Rev. Robert A. Nunn of the Methodist denomination, July 16, 1924.

George F. Fortier, Clerk.

* *

OHIO FELLOWSHIP COMMITTEE

Letter of transfer to Kentucky granted Rev. Thomas M. Murray.

Sara L. Stoner, Secretary.

* *

DENOMINATIONAL CALENDAR

Aug. 4-8. General Sunday School Association Institute, Murray Grove, Forked River, N. J.

Aug. 31-Sept. 5. General Sunday School Association Institute, Goddard Seminary, Barre, Vt.

* *

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

Obituary

Mrs. Maggie Watson Oliver

Maggie Watson, daughter of Joseph and Catherine Watson, was born near Eidison, Ohio. After the death of her mother in 1899 Maggie became the faithful and loving caretaker of the home.

She was married to Elmer Oliver, Oct. 18, 1923, by Rev. Sara L. Stoner.

After an illness of six weeks, Mrs. Oliver died June 24.

She united with the Universalist church at Mt. Gilead, Ohio, when a girl, and was a faithful and a consistent member. As an officer of the Pythian Lodge, as a newspaper reporter, as a community worker, and as a consistent church member, Maggie Watson Oliver was loved and honored by all who knew her.

Funeral services were held in the home in Edison, Ohio, June 27, conducted by her pastor, Rev. Sara L. Stoner of Prospect, Ohio.

Mrs. Sarah A. Roope

Mrs. Sarah A. Roope, eighty-six years old, died April 5 at the home of her daughter, Mrs. Anna Pell, in Indianapolis, Ind.

Mrs. Roope was the widow of Dr. Rufus H. Roope of Columbus, Ind., who served as a surgeon in the Civil Car. When her husbaad volunteered for war service, Mrs. Roope joined the nursing corps. She served with her husband throughout the war at Knoxville and Nashville, Tenn.

Mrs. Roope was born in Franklin county, Indiana, the daughter of Thomas and Mary Whitehead. She attended school at College Hill, Ohio, and later taught school at Cedar Grove, Ohio. She was married to Dr. Roope in 1857. He died about ten years ago.

She had long been a member of the Women's Christian Temperance Union, the Daughters of Rebekah and the Women's Relief Corps. She had served as president of the latter organization and was a past noble grand of the Rebekahs. She was a loyal member of the Universalist church.

Besides Mrs. Pell, Mrs. Roope is survived by another daughter, Mrs. R. B. Coleman, Racine, Wis., a son, Dr. A. P. Roope of Columbus, Ind., and two brothers, James Whitehead of Attica, Ind., and Thomas Whitehead of Harrison, Ohio, eight grandchildren and five great grandchildren.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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FRANK A. DEWICK, *President*
JOSEPH B. HORTON, *Clerk.*

Some Universalist Books

Billy Sunday. The man and method. By F. W. Betts, D. D. 25 cents.

A Brief History of the Universalist Church. For young people. By L. B. Fisher, D. D. 40 cents.

Christian Mysticism and other Essays. By Harry L. Haywood, with portrait. 50 cents.

A California Pilgrimage. A souvenir of the United Universalist Conventions, 1915. By F. A. Bisbee, D. D. Profusely illustrated. 50 cents.

A Commentary on the New Testament. The Universalist interpretation. By L. R. Paige, D. D. 6 vols. $3.60.

Did Jesus Mean It? By Frank D. Adams, D. D. $1.00.

Faith with Power. The life story of Q. H. Shinn, D. D. By Dr. Wm. H. McGlauflin. Illustrated. $1.00.

From Good Luck to Gloucester. The complete story of the great anniversary celebration at Gloucester. A beautiful memorial volume of four hundred pages and more than fifty illustrations. Edited by F. A. Bisbee, D. D. $2.00.

The Goodness of God. In view of the facts of nature and the supernatural. By George T. Knight, D. D. 50 cents.

An Honorable Youth. A helpful and practical book to place in the hands of any young man on the threshold of life. By J. C. Adams, D. D. 75 cents.

Hosea Ballou and the Gospel. By J. C. Adams, D. D. Bound in leather with full page portrait of Dr. Ballou. 50 cents.

Human Destiny as Conditioned by Free Will. A discussion by Lyman Abbott, Eric Waterhouse and Wm. G. Tousey. 30 cents.

John Murray. The Cornerstone of theUniversalist Church. The Life of Murray, by Irene C. Rees. Introduction by F. O. Hall, D. D. Illustrated. $1.00.

A Layman's Religion. By Roger Sherman Galer. $1.00.

Levi Moore Powers. A memorial. $1.00.

Light and Peace. A book of prayers. By C. H. Leonard, D. D. Cloth, 75 cents. Leather, $1.00.

The Leisure of God. Sermons by J. Coleman Adams, D. D. $1.00.

Manna. A brief and simple form of worship for every day in the year. By J. W. Hanson, D. D. $1.00.

Manuals of Faith and Duty. A series of books in exposition of prominent teachngs of the Universalist Church. The titles are "Jesus the Christ," "Revelation," "Salvation," "The Church," "Heaven," "Atonement." Edited by J. S. Cantwell, D. D. 25 cents each.

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A Pocket Cyclopedia. Brief explanations of religious terms as understood by Universalists. By J. W. Hanson, D. D. 25 cents.

The S. O. S. Call of Youth. For parents and teachers. By Nellie E. Friend. $1.00.

Short Studies in the Larger Faith. By J. C. Adams, D. D. 30 cents.

Soul and Body. Sermons that are different. By F. O. Hall, D. D. $1.00.

Universalism in the First 500 Years of the Christian Church. With authorities and extracts. By J. W. Hanson, D. D. $1.00.

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Crackling

The deputy warden of the penitentiary was looking over the new arrivals. Among them was a tall, forlorn-looking gentleman of color who seemed to take it very hard, sighing so deeply that the deputy asked:

"What's the matter, boy?"

"Mah sentence, suh!" was the mournful reply. "Ah cain't do all this heah time the jedge done gib me!"

"How much are you doing?" inquired the deputy.

"Life!" exclaimed the new arrival.

"Well," remarked the deputy, not unkindly, "just do what you can of it."—*Everybody's Magazine.*

* *

"What are all these beautifully adorned buildings to which your people flock every Sunday, where the dim lights illumine the ornamented walls and ceiling, where the sound of sweet organ music is heard, where people sit quiet and contented after the labors of the week?" asked the Distinguished Visitor.

"Oh, those," I answered; "those are the movies."—*Life.*

* *

For the first time in his life the pastor was on Sunday night interrupted in his sermon by an appeal to come as soon as possible and minister to the dying. Needless to say he responded gladly to the appeal. His regret is that the calls are not more frequent.—*Newburg (Mo.) Record.*

* *

The Expedition to British Honduras has brought back a pair of strange animals that crawl along the ground like alligators, have the armor of turtles, and can spring six feet. It sounds to us as though the perfect pedestrian had been discovered at last.—*Punch.*

* *

He: "I notice you're not eating candy nowadays."

Fiancee: "No, I've pretty nearly gotten out of the habit since I've been going with you."—*Holmes Store News.*

* *

"Hit may be hard fo' a rich man to enter de Kingdom of Heaven," said Rastus to the preacher, "but hit's just as hard fo' a po' man to stay on de earth."—*New York American.*

* *

First Little Girl: "Do you believe there's a devil?"

Second Ditto: "No! It's like Santa Claus. It's your father."—*London Daily News.*

* *

Bride (consulting cook-book): "Oh, my, that cake is burning, and I can't take it out for five minutes yet."—*Dartmouth Jack-o'-Lantern.*

* *

He: "You should see the new altar in our church."

She: "Lead me to it!"—*Boston Transcript.*

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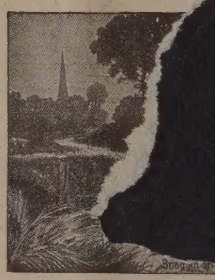

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